Imprimatur,

Dec. 13
1666. *Roger L'estrange.*

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PUBLICK EMPLOYMENT
AND AN
ACTIVE LIFE
WITH ALL ITS
APPANAGES,
Such as Fame, Command, Riches, Converſation, &c.
PREFER'D TO
SOLITUDE.

By J. E. *Eſq*; S. R. S.

Ariſt. 1. Polit.
Ἄνθρωπος ζῶον πολιτικόν.
Sen. Ep. XXII.
Excute iſtos qui, quæ cupiere, deplorant, & de earum rerum loquuntur fuga, quibus carere non poſſunt: videbis voluntariam eſſe illis in eo moram, quod æque ferre & miſere loquuntur.

LONDON,
Printed by *J. M.* for *H. Herringman* at the Sign of the *Blew Anchor* in the Lower Walk of the *New-Exchange*. 1667.

XUM

To the Honourable Sir *Richard Browne* K^t *and* B^t, *late* Resident *at the* Court *of* France *for their* Majesties *of* Great Britain CHARLES *the* I *and* II^d, Gentleman *of the* Privy-Chamber, *and one of the* Clerks *of His* Majesties *most Honourable* Privy-Council, *my most honor'd* Father-in-Law.

SIR,

I Am bold to present this liberal *Discourse* with the greater *Confidence* to *you*; because *you* alone being witness with how little application I have been able

to frame it, (importun'd as I was by several *Avocations*) it may with the better grace presume upon your indulgence: There is this only which I have infinite cause to regret; that the tenuity of the *Oblation*, bears so little proportion to the *duty*, and the *service* which I owe you: But, though I might haply have oppress'd you with a *larger* Volume, I could not with a more *illustrious* and becoming *Argument*; nor indeed, made choice of a fitter *Arbiter* then your self to *determine* between us, who have pass'd so much of your time in the *Publick* service of your *Prince* and *Country*, and

in

in a *period* when a leſs *ſteady* Virtue muſt have ſuccumb'd under your *temptations*. With what *fidelity* and *ſucceſs* you diſcharg'd that *Miniſtry*, and how *honourably* you ſupported the *change* during the *Nineteen years* ſpace of your honourable *Character* abroad, I leave *others* to report, and to the *great* and moſt *illuſtrious* Perſons of this *Nation*, whoſe *Loyalties* mingled their glorious *misfortunes* with *Yours*: I ſay nothing of your *hoſpitality*, and of the *Civility* of your *houſe*, which cannot be but *gratefully* recounted by as many as have made any ſtay at *Paris*, and that ſhall conſider

the *circumstances* of those *lessening* times: And your *modesty* since your *Royal Masters* most signal *Restauration*, has made it appear, that you serv'd him without *designe*, as esteeming your whole *Fortune* a *Sacrifice too cheap*, to preserve the *dignity* of a *Charge* in which his *Majesties Reputation* was concern'd. I might here mention the constant *Asylum* which the Persecuted *Clergy* found within your *walls* upon all occasions; because I have seen the *Instances*, and have *heard* them frequently *acknowledg'd* both to your *self*, and to your most excellent *Lady*; When your *Chappel* was

the

the *Church* of *England* in her moſt *glorious eſtate*; at leaſt in the *account* of *Heaven*; *for ſhe was then the moſt perſecuted Church in the World*: But this is already *recorded* by better * *Pens*: Shall I deſcend to your other noble and more *perſonal* qualifications? That amidſt your buſie *Employments* for the concern of *States*, and the intereſt of *Kingdomes*, you ſtill held correſpondence with the

* *Sir*, The *Benediction* the *Doctor* gives to you and yours, in alluſion to that which iſſued from the *Ark* to *Obed Edoms* houſe, I have a particular obligation to ſuffrage in, *&c.*——

The publick exerciſe of our *Liturgy*, is the *Antitype* we reflect upon, which, by *Gods* ſingular indulgence to *you*, hath, when chaced out of the *Temple*, took refuge in your *Houſe*; ſo that we have been forced many times to *argue* from your *Oratory* for a *viſibility* of our *Church*; Your eaſie admiſſion of me to *officiate* in it for ſome moneths, and your endeavours to have ſuch an eſtabliſtment made for me, as whereby in the moſt difficult of times, I might have had a comfortable *ſubſiſtence*, and a ſafe *Protection* under your ſacred roof, beſide the other graces and civilities I had from

you, exact this open retribution of my thanks, &c. ——to you, whose name and memory must be ever venerable to the English Clergy, as your Person hath been most obliging to many of us, &c. ——

Rich. Watson in his *Epist. Dedicat.* before Dr *Bayers* Treatise of the *Antient liberty* of the *Britannick Church*, and *exemption* thereof from the *Roman Patriarchate*, &c. Printed *Lond.* 1661.

the *Muses*, and *conversation* with *letters*; so as what others know but at a great *distance*, and by *reflection* only; *You* derive from the *Fountaines* themselves, and have beheld what has pass'd in the World from the very *summit* of *Olympus*: Thus *Xenophon*, *Thycidides*, *Polybius*; *Cæsar* and *Tacitus* conceal nothing from you, who are a *Critic* both in the *Greek* and the *Latine* Tongues, as well as in all the *modern* Languages: To these I might add the *sweetness* and *comity*

comity of your *diſpoſition*, the temper of your *Cuſtomes*, the *ſedateneſſe* of your *Mind*, your infinite *contempt* of *Vanity* and gilded appearances; and in ſhort, all thoſe *Perfections* which are the reſult of a conſummate *Experience*, a prudent and juſt *eſtimation* of the *Viciſſitude* of *things*: But I am firſt to beg Pardon for this *attempt* on your *Modeſty*, or rather indeed for this *imperfect* deſcription of your *Virtues*: But Sir, I pretend not to oblige *you* by your *Character*, but the *Publick* by your *Example*; and if that have been the chief *deſign* of this little *Piece* to *declare* it to the *World*, I at-

I attain my *Purpose*: You have *obliged* me with many signal *kindnesses*, with a continu'd *affection*, a profitable, and noble *Conversation*, and in a *word*, with *all* these in *One*, with an Excellent *Wife*, to make this just *Acknowledgement*, and to *subscribe* my self,

Says-Court.
Feb. 5. 166$\frac{6}{7}$.

SIR,

Your most *Obedient*,

Humble Servant, and

Son-in-Law,

J. EVELYN.

TO THE READER.

I *Have this* Request *to make, and this* Account *to give of the ensuing* Discourse; *That as it was but the* Effects *of a very few* hours, *a cursory* pen, *and almost but of a* sitting, *The* Reader *will be favourable in his* suffrage, *and not hastily* pronounce *against the* merits *of the* Cause: *I do not speak this to* justifie *my* discretion, *that being Conscious of my* defects, *I would presume to* engage: *Let me be look't on but as the* Forelorn, *who though resign'd for* lost, *do service yet in the* day *of* Battel, *and lead on the rest: I dare assure the most* instructed *for* Fight, *that it will be no dishonour to be* o'rethrown *by such an* Hero; *who, if I discern rightly of his* spirit, *by that of his* style, *is too* generous *to insult over the* Vanquish'd; *and it will be no shame to resigne our Arms.*

I ingenuously acknowledge, that among st so many Pens *as the* Writers *of this* Age employ,

employ, I find not many that are better cut. On the other side, it must be granted, that he has all the Topics and Discourses of almost all the Philosophers who ever writ; and that whilst he declames for Solitude, I am forc'd to tread the most unfrequented and solitary paths; and if for that reason I have not oblig'd my self to the exactest method, I have yet pursu'd my Antagonist, rightly paralll'd and compar'd, who has himself laid down, and resum'd as pleas'd him; nor in these Prolusive and Oratorious Contentions, is the liberty without good Example: But that which would best of all justifie me, and the seeming incoherencies of some parts of my Discourse, would be the noble Authors Piece it self, because of the Antithesis, and the forms of his Applications. But as I said, I do not pretend to Laurels and Palms, but to provoke some stronger Party to undertake our Agressor: The War is Innocent, and I would be glad this way of Velitation and short Discourses upon all Arguments, in which other Languages greatly out-do us, might exercise our reasons, and improve the English style, which yet wants the Culture of her more Southern Neighbours, and to be redeem'd from the Province, without wholly resigning it to the Pulpits

pits *and the* Theater, *to the neglect of those other* Advantages *which made the* Romans *as* famous *for their* Eloquence, *as for their* Armes, *and inabl'd them to subdue more with their* Tongues *then with their* Swords: *Let us consider it was but their* native Language, *which they familiarly us'd, and brought to that Perfection; and that there is nothing so* course *and* stubborn *but is* polished *by* Art.

This ingenious Stranger (*for some* Expressions *and some* Words, (*yet apt, and well inserted*) *perswade me he is so,* (*though a* subject *of his* Majesties) *will justifie what I aim at; And the felicity which we have of gracefully* adopting *so many* Languages *and* Idioms *into our own, frustrates all pretences of not infinitely improving it: This was once the* design *of the* Royal Society; *and as it was worthy their thoughts; so I hope they will resume it: I add not this, as presuming my self to have attain'd the most vulgar talent in this kind: My* business *has only been the* Vindication *of an* oppress'd *subject, and to do* honour *to* Employment: *In the mean time, 'twere pretty, if at Last it should appear, that a* Publick Person *has all this while* contended *for* Solitude, *as it is certain, a* Private *has done for* Action:

But

But as I perſwade my ſelf, if it be ſo, he has power to Retreat from Buſineſs; *I proteſt I have not the leaſt* inclination *to it, though for want of a* better, *I have undertaken* this.

The Gentleman *is pleas'd to call his* Book *but an* Eſſay; Mine *hardly* pretends *to ſo much; which makes me preſume, he will not judge me* uncivil, *nor take any thing I have ſaid in* ill *part, the nature of this* War *conſider'd: But if he ſhall eſteem it ſo* important, *and think fit to* Rejoyn; *I ſo far promiſe to aſſert his* Cauſe, *and the juſt* conceptions *I have of his* rare *abilities; that though I would willingly incite ſome better* Pen *to wait on him, that I may ſtill enjoy the* diverſion *and* benefit *of his* Diſcourſes, *I will* for ever *be* ſilent *my* ſelf, *and after* all *I have ſaid here to the* Contrary, *Prefer* his *SOLITUDE.*

J. E.

Errata.

IN Epiſtle to the Reader read *Paraff'd*, pag. 10 *Merchants*, 21 *impartial*, 46 *Antiquity*, 78 μαθητα τῦν, 105 *renders*, 106 dele *a*.

Publick

Publick Employment,
AND
An Active Life
Preferr'd to
SOLITUDE.

IT was an ill *Omen* to the ſucceſs of his *Argument*, that *in ipſo limine*, the very Threſhold of his *Eſſay*, he ſhould think to eſtabliſh it upon ſo wide a miſtake, as what is deriv'd from the ſenſe of an impious *Poet*, and the ſentences of a few *Philoſophers*; inſinuating by the unconcern'd and inactive life of *Him* who gives life and activity to all Beings, that to reſemble *God* (wherein conſiſts our greateſt perfection) we ſhould ſit

ſtill, and do nothing. *Diſſolvitur autem religio, ſi credamus Epicuro illa dicenti*: Be this our *Faith*, ſays *Lactantius*, and farewell *Religion*: And if *Memmius* be perſwaded to gratifie his Eaſe, by being made believe that the ſupreme Arbiters of our actions would take little notice of them, it was no concluſion to the more illuminated *Chriſtian* that to approch the tranquility of the *Deity*, men ſhould purſue their Eaſe, or hide their Talents in a Napkin. *God* is always ſo full of *Employment*, that the moſt accurate Definers of him, ſtile him to be *Actus purus*, to denote his eternal and incomprehenſible activity, *Creating*, *Preſerving*, and *Governing*: alwaies doing Juſtice and giving Laws, rewarding the Vertuous, and defending the Innocent. For what *Cicero* affirms of the *Philoſophic* life, relates to their *Science*, not their *Solitude*; and

De ira Dei c. 8.

and ſo indeed the Conſcience of our Duty, joined with our performance of it, renders us like our *Maker*, and therefore rightly inferr'd by *Plutarch*, that the lives of *Great Perſons* ſhould reſemble that of the *Gods*, who delight in ſuch actions as proceed from beneficence, and doing good to others; ſince the contemplation of it alone was ſuperior to all other ſatisfactions: But what if the ſame *Cicero* tell us in another place, that thoſe who do nothing conſiderable in this world, are to be reputed but as ſo many dead men in it? *Mihi enim qui nihil agit, eſſe omnino non videtur*, ſays he; and what is yet more remarkable, as 'tis oppos'd to what he ſeems to preſs from the lazy Deity of *Epicurus*: Certainly, *God* that would not permit the *World* it ſelf to remain in *Idëa* only, but publiſh'd and brought it forth to light by the very nobleſt

C. 2. de Nat. Deor.

of all his actions (for such was its educing out of nothing,) and that Gen. 2. 2. of *seven* whole days and nights, reposed but *one* himself; and has been ever since preserving and governing what he made; shews us by *this*, and by the continual motions of the *Stars*, and revolutions of the heavenly Bodies, that to resemble him (which is the sum of felicity) we should alwaies be in *action*, and that there is nothing more agreeable to his nature. If we have recourse to the mystick *Theology* of the *Antients*, we shall find *there* also, that even *Minerva* could not conceive without the operations of *Vulcan*, which signifies labour and the active life, no more than *Jupiter* himself; and that *Hercules* was not admitted into the *Cœlestial Courts*, 'till he had first produc'd the *Trophies* of his heroic atchievements: To this all the *Mythology* of the

Hea-

Heathens refer; and therefore doubtleſs, if *Beatitude* be our *ſummum bonum* (as all conſent it to be) 'twas well ſaid of the *Philoſopher*, εὐδαιμονία πρᾶξις τις, that *Beatitude* was *Action*, and that *Action* by way of *tranſcendency*, was proper only to Man. *Ariſt. 7. de Repub. & Ethic. l. 1. c. 12.*

But to purſue the *method* of our ingenious *Author*, whileſt he is thus eloquently declaming againſt *Publick Employment*, *Fame*, *Command*, *Riches*, *Pleaſure*, *Converſation* and all the topics of his *Frontiſpiece*, and would perſwade us wholly to retire from the active World; why is he at all concern'd with the empty breath of *Fame*, and ſo very fond of it, that without remembring the known ſaying, *Nemo eodem tempore aſſequi poteſt magnam famam, & magnam quietem*, would have men celebrated for doing nothing? Verily there is more of *Ambition* and

empty glory in ſome *Solitudes*, and affected *Retreats*, than in the moſt expos'd and conſpicuous actions whatſoever: *Ambition* is not only in publick places, and pompous circumſtances; but at *home*, and in the interior life; *Heremits* themſelves are not recluſe enough to ſeclude that ſubtile ſpirit, Vanity:

Sen. Ep. 78 *Gloriari otio iners ambitio eſt*, 'Tis a moſt idle ambition to vaunt of idleneſs, and but a meer boaſt, to lie concealed too apparently; ſince it does but proclaim a deſire of being obſerved: wouldſt thou be indeed *Retir'd*, ſays the *Philoſopher*, let no man know it: *Ambition* is never buried; repreſs'd it may be, not extinguiſh'd.

Neocles brother to *Epicurus*, as *Suidas* tells us, was the Father of that wary expreſſion, *Latenter eſſe vivendum*, whence *Balzac* aſſumed it: What ſays *Plutarch*? Even he that ſaid it, ſaid it that he might be known:

known: I will not add how ſeverely he purſues it (becauſe our *Author* may be concern'd, that a ſecond *Impreſſion* has (I'm told) tranſmitted us his name) but if it be the property of thoſe who are exceſſively ambitious themſelves to redargue the glory and dignity of their Corrivals, that they alone may poſſeſs it; the reſemblance was not inept, which compar'd thoſe decriers of *Publick Employment* to the Slaves in Gallies, whoſe faces are averſe from the place to which they tend, and advance forward, whileſt they ſeem to go backwards. That which renders *Publick Employment* culpable, is, that many affect Greatneſs, few Vertue, for which honours are alone deſirable; be good and you cannot be too popular, community makes it better; for permit me to affirm, that there is an honourable and noble ambition, and

Plut.

nothing I think which more distinguishes man from brutes, their low and useless appetites; whilest this μικροψυχία, this despising of glory is the mother of *sloth*, and of all unworthy actions: Well therefore did the Philosopher assign its contrary, *Magnanimity*, and even some sort of *Ambition* too, a kind of rank amongst the Virtues: and we know *Contemptu famæ, contemni virtutes*, and that even life it self (if the circumstances be handsome) will be parted withall to preserve it.

μεγαλοψυχία, *Eth. ad End. c. 5.*

But let us suppose the motives why men pursue *greatness*, to be some of the particulars here enumerated: may we not as well affirm *Celador* flies it for the appendant burthen, and because 'tis expensive, out of closeness and avarice, humour, or want of ability? some grow sullen and peevish that they be not advanc'd; others are naturally

naturally Hypocondriacs and Saturnine, tempers of the baſeſt aloy: But when opulent & great perſons (ſays he) undertake Publick Charges, the very *rabble* have ſo much of prudence as to condemn them for mad: when *Philoſophers*, they ſerve their *Country*, not their *inclinations*, *&c.* None indeed but the *rabble* make that judgment; for being commonly mad, they think all others like themſelves; and when *Philoſophers* pretend it, it ſeems by him they ceaſe to be *Philoſophers*, and then 'tis no matter what they ſay. The truth is, men then begin to praiſe *Retirement*, when either no longer vigorous and capable to act, that their ſpirits and bodies fail; through age, infirmity, and decay of ſenſes; or when they cannot otherwiſe attain to what they aſpire; which ſufficiently juſtifies the preference of *Employment*; ſince to be thus happy,

happy, they must first begin to dote. Nor does the *Merchant* traffick so dearly for *Solitude*, but for his *Ease*, and the difference is wide between them: If to be owner of a stately *house*, to be bravely *furnish'd*, to have a fair *Lady*, a rich *Coach*, and noble *Retinue*; if to eat good *meat*, drink the most *generous Wine*, and make more noise amidst his jolly friends, than ever he did either at *Sea*, or the *Camp*, be a *Merchant* or a *Souldiers* Solitude; who would not desire the pretty Retreat which he describes? For this (I take it) 'tis that both *Merchants* plow the Seas, that *Lawyers* break their brains, and *Souldiers* fight battels: in sum, to live at ease, and splendidly; who before, and whilest employ'd, were the Pillars and Ornaments of their Country. When *Cæsar* is brought for an instance, *aliquando licebit mihi vivere*,

vivere, were it poſſible to wreſt it to the ſence of this argument; it ought yet ſo far to diſſwade us from the purſuit of his *example*, as 'tis perfectly oppoſite to an *Evangelical*, as well as *moral* poſition: *No man* (ſaith S. *Paul*) *lives to himſelf*: Rom. 14. 7
No man, ſays *Cicero*, *is born for himſelf*: Certainly the great *Auguſtus* had learn'd that leſſon too well to affect *repoſe* for *himſelf* only; or with an intention to relax the excellent Government which rendred that *age* of his ſo happy above others: He knew *Juſtice* and *Fortitude* were *active* Vertues, and that *Princes* are *Shepherds*, whoſe function 'tis not to play all day on the *Pipe*, and make love to *Amarillis*; but to attend the good of their flock: Nor indeed ſhould they trifle their hours in giving audience to *Bouffoons*, or ſport with *Apes*: Would it become an *Emperor*, who ſhould march before *Legions*,

Legions, and give Laws to *Kingdoms*, to play with *Cockle-ſhells*, or be ſtabbing *Flys*, when *Ambaſſadors* are attending him, as *Domitian* did? For what can this *mihi vivere* leſs ſignifie in a *Prince*, whoſe greateſt glory proceeds from *actions*, profitable and publick, and to live for others, ſuch as renown'd the memory of this gallant *Hero*? whileſt the reſt abandoning themſelves to eaſe, effeminacy, and phantaſtick pleaſures (like *Tiberius* in his *Capriæ*) became the pity of their age, and the ſubjects of *Tragedy* and *Satyr*: *Cæſar* then breath'd after *Retirement* for *relaxation* only, and that he might revert to his charge with the more courage and vigour: Thus *Scipio* and *Lelius* went apart, thus *Cicero* and *Varro*, and not to ſing *Verſes* to the Foreſts and Rocks, and dialogize with *Echoes*, the entertainments of *Solitude*.

Nei-

Neither does he leſs erre in preferring it to publick buſineſs in reſpect of *dignity*; ſeeing that which takes care for the *being* of ſo many *Societies*, is infinitely more honourable than what has only regard to it *ſelf*; and if his *Logic* hold, *quod effecit tale, eſt magis tale*, thoſe are moſt to be reputed happy, who render others ſo; ſince *God* and *Nature* come under the conſideration: Could his *happy man* remain in that deſirable eſtate, without the active lives of others to protect him from rapine, feed and ſupply him with Bread, Cloaths, and decent neceſſaries? For 'tis a grand miſtake to conceive, that none are employ'd, but ſuch as are all day on horſe-back, fighting Battels, or ſitting in Tribunals: What think you of *Plow-men* and *Artificers*? nay the labours of the *brain* that excogitates new *Arts*, and produce ſo many uſeful things for humane

So-

Society, oppoſed to our *Gentleman-hawker* and *Hunter*, who riſes ſo early and takes ſo much pains to ſo little purpoſe? A good *Architect* may without great motion operate more than all the inferior *Workmen*, who toil in the *Quarries* and dip their hands in *mortar*; and when the *Hiſtorian* had ſum'd up a world of gallant perſons who fought bravely for their *Country*, he did not eſteem thoſe to be leſs employed *who ſerv'd it by their Counſel*: The *Common-wealth* is an aſſembly regulated by active *Laws*, maintain'd by *Commerce*, diſciplin'd by *Vertue*, cultivated by *Arts*, which would fall to univerſal confuſion and ſolitude indeed, without continual care and publick intendency; and he that governs as he ought, is *Maſter* of a good *Trade* in the beſt of *Poets* ſenſe as well as mine:

οὐ τὶς διὰ γνώμης ἄρησέ τινας, εἴτε δι' ὅπλων. *Ælian.*

Strive

Strive thou brave Roman *how to govern well,*
Be these the Arts, in which thou dost excell;
Subjects to spare, and the bold Rebels quell.

Æn. 6. *Tu regere imperio populos*——

For when *Epicurus* (who chose the private life above all) discourses of *Publick Ministers*, he is forc'd to acknowledge that to be at *Helme*, is better than lying along in the *Ship*; not as 'tis indeed more honourable and conspicuous alone, but because 'tis more noble *beneficium dare, quam accipere*; and the sentence is of *God* as well as *Man*: For so the *Apostle*, it is *more blessed to give than to receive*: But 'tis not for nothing, *that* Patron of the *Idle*, does now and then so much celebrate *action*, and Publick *Employment*: since unless *salva sit Republica*, the Commonwealth be se-

Act. 20. 35.

cure,

cure, even the slothful man himself cannot enjoy his sloth.

We may with more justice condemn the ambition of *Pyrrhus* than derive any advantage from his reply: For my part, I think we are obliged to those glorious *Conquerors* for the repose, knowledge and morality they have imparted to us; when but for their Atchievments and heroic actions, more than half the *World* had still remained barbarous, and the universe but one vast *Solitude* indeed. The *Activity* of men does best cover their frailties: *Arts* and *Industry* having supplyed that which *Nature* has denyed us; and if Felicity consist in Perfection, certainly whatever makes us to approch it neerest, renders us most happy. But his *Wise-mans* wit consists it seems in repute only: *I had rather be wise than so reputed*; and then is this no more advantage to

to *Solitude*, than the Melancholy and Silence he ſpeaks of; the one being the baſeſt of humors, and the other the moſt averſe from Inſtruction, which is the Parent of Virtue: whilſt *Felicity* in this article, appears the reſult of cheat, and impoſture; and in making men ſeem what indeed they are not; whereas *active* perſons produce themſelves to the world, and are ſooner to be judged what they *are* by what they *do*, according to that well known teſt *Officium indicat virum*. As therefore *truth* is preferable to *hypocriſie*, ſo is *Employment* before this *Solitude*: Had he affirm'd *Peace* was better than *War*, he had gain'd my ſuffrage even almoſt to an *unjuſt* one; but whilſt his *antitheta* are *Solitude* and *Employment* to ſtate the period of *Felicity*, he as widely miſtakes, as one that ſhould affirm from the *Text*, that the *milk* and

honey of *Canaan* dropp'd into the mouths of the *Israelites* without a ſtroke for it; whilſt it coſt ſo many years travels in the *Deſert*, and bloudy battels, and that the *wiſeſt* and happieſt men in it, were the moſt *active*, and the moſt *employ'd*.

To inſtance in the *paſſion* of *States-men*, breathing after ſelf-enjoyment, and that to poſſeſs it a moment, they are even ready to diſoblige their deareſt intereſt; is not certainly to commend *Retirement*, but declame againſt it. Had *David* been well employ'd, fair *Bathſheba* had waſh'd in her *Garden* ſecurely, and poor *Uriah* out-liv'd many a hard *Siege*. 'Tis an old ſaying, and a true one, *Quem Diabolus non invenit occupatum, ipſe occupat*, the *Devil* never leaves the *Idle* unbuſied: But if *Nature*, *Inclination* and *Pleaſure* vote (as is pretended) for *Solitude*; even the moſt *contemplative* men will tell

tell us, as well as *Philosophers* and *Divines*, that *Nature* is depray'd, *Inclination* propense to Evil, and *Pleasure* it self, if not simply evil, no moral Virtue. *Publick employment* is not unnatural in its ascent; for there are degrees and methods to it: but if ambitious men will needs *leap* when they may safely *walk*, or run themselves out of breath, when they may take time and consider; the fault is not in the steps, but the intemperance of the Person: Those who indeed arive to greatness by their *Vices*, sit in *slippery places*, whilst *Virtue* only is able to secure her favorites: and in these sublimer *Orbs*, if men continue humble, and govern their passions, amidst the temptations of Pride and Insolence; if they remain generous, chast, and patient against all the assaults of avarice, dissolution, and the importunity of Clients;

how does such a Persons *example* improve the world, illustrate, and adorn his station? how infinitely exceed the Misers *Diamond* and all his tinsell, which *shines* indeed, but is lock'd up in the dark, and like the *Candle* is set under a bushel? Men of Parts should produce their *talents*, and not enclosing themselves as *Conjurers* within their *Circles*, raise a thousand melancholy *devils* that pervert their abilities, and render them, if not dangerous, useless to their generation. *Anaxagoras* was a wary Person, yet he convers'd with *Pericles*; *Plato* with *Dion*; *Panetius* with *Scipio*; *Cato* with *Athenodorus*, and *Pythagoras* with all the World: Would *Philosophers* be more active and *Socratical*; *Princes* and *Great men* would become *Philosophers*, and *States consummately happy*; You know who said it: The truth is, *a Wise man is a*

per-

perpetual Magistrate, and never a private Person; Not one *City*, or *place*, but the *World* is his dominion: whilst those who introduce the example of *Diocletian*, and the *first Charles*, to justifie the honour and delices of *Retirement*, take for the *One* a proscrib'd *Prince*, whose former tyrannies had depriv'd him of a *Kingdom*, and his fears of a resumption; and for the *Other*, a decrepid old *Emperor*, whose hands were so unable to manage a *Scepter*, that, as one tells us, he had not strength enough to open a *letter*; not to insist on his other infirmities, and suspicions which induc'd the more partial *Historians* to write; he did it plainly to prevent an ungrateful violence; or (as others) out of indignation to see himself so far outdone by our *English* * *Harry*. Plato.

* *Lo sdegno di veder si sopraſar dal Rè Arrigo, & altri che esso hauea voluto a questo mo do schifare la fortuna aversa*, &c. See more in *Lodovico Dolci's vita di Carlo V.*

Whatever motive it were (for there are more assign'd) so far was this felicity from smiling on those who acted the *Scene*; that the very *grimaces* of fortune alone, so affrighted them from society and the publick, as to *sink* themselves whilst they were living. I will say nothing of another *Pageantry* resembling this, which has happened in our own times; because the *frailty* of the *Sex* carries more of excuse with it. But it seems no retreat can secure *Greatness* from the *Censures* and *Revenge* of those they have once injur'd; and therefore even *Solitude* it self is not the *Asylum* pretended: But that which can best protect us, is, and that certainly is *Grandeur*, as more out of reach, and neerest *Olympus* top. *Æleas* the *King* of *Scythia* was wont to say ingenuously, that whilst he was *doing nothing*, he differ'd *nothing* from his *Groom*;

Groom; and *Plutarch* exceedingly reproves this shameful *abdication* of *Princes* without cause: What a dishonour (says he) had it been for *Agesilaus*, *Numa*, *Darius*, *Pericles*, *Solon*, or *Cato* to have cast off their Diadems, torn their Purple, and broken their *Scepters* in pieces for the despondency of a *Diocletian*? or to have given place to proud and aspiring *Boys*? How was *Caius Gracchus* reproch'd but for retiring from his Charge a little, though on the death of his own Brother? If ever such *Retreats* be justifiable, 'tis when *Tyrants* are at Helm, and the *Common-wealth* in the power of cruel persons: *When the wicked* (says *Solomon*) *rise, men hide themselves*: then, *bene vixit, bene qui latuit*: if it were not yet infinitely more laudable with *Demosthenes*, even then to be most active, and endeavour its rescue: For things can never arive at that 29 Pro. 28.

pass, *ut nulli actioni honestæ sit locus*; 'tis *Seneca's* inference from the bravery of *Socrates*, who resisted no less than *thirty* of those *Athenian* Monsters together: and how many *thirtys* more our glorious *Prince* did not desist to oppose, we have liv'd to see in the fruits of our present felicity; and to the eternal renown of that illustrious Duke, who so resolutely *unnestled* the late *Juncto* of Iniquity. *Turpe est cedere oneri*, 'tis a weakness to truckle under a burthen, and be weary of what we have with good advice undertaken: He is neither worthy nor valiant, that flies *business*, but whose spirit advances in courage, with the pressure and difficulties of his Charge: Were it not gallant advice (says *Plutarch*) to dissuade *Epaminondas* from taking care of the Army? bid *Lycurgus* enact no more wholesome Laws? and *Socrates*

crates to teach Wisdom no longer? Would you bring *Vertue* into Oblivion? should not *Arts* improve? becomes it *Doctors* to be silent? This were taking light out of the world, and pulling the *Sun* from his glorious *Orbe*; would dissolve *Laws*, humane *Sciences*, and even *Government* it self: But he proceeds, Had *Themistocles* been never known of the *Athenians*, *Greece* had never given *Xerxes* a repulse: Had the *Romans* still slighted *Camillus*, where had that renowned *City* been? If *Plato* had not known *Dion*, *Sicily* had yet groan'd under *Tyranny*: But as the *light* not only makes us *known* to each other, but also renders us mutually *useful*; so the being publick, and conspicuous to the World, does not only acquire glory, but presents us means of illustrating our Virtues; whilst those who through *sloth*, or diffidence never exercise themselves,

ſelves, though they poſſibly may *have* good in them, yet they *do* none.

Indeed the *Petaliſm* in *Sicily* cauſed the moſt able *Stateſmen* to retire themſelves; becauſe they would not be ſubject to the aſpiring humour of thoſe pragmatical ſpirits who affected a *rotation* in the Publick Affairs; by which means experienced perſons being laid aſide, thoſe *Pretenders* to the *Politics*, had in a ſhort time ſo confounded things together, that the very *People* who aſſiſted to the Change, were the *firſt* that courted them to reſume their power; abrogating that *fooliſh* Law which themſelves had more fooliſhly enacted: To the like condition had the *Athenian Oſtraciſme* neer reduced that once glorious *Republick*: and what had like to be the *Cataſtrophe* even of this our *Nation*, upon the ſame model (when every man

man forſooth would be a *Magiſtrate*) ſad has been the experience. Men may be employed, though not all as *Senators* and *Kings*; every *Wheel* in a *Watch* has its operation in the *movement*, without being *all* of them *ſprings*: Let every man (ſays *Epicurus*) well examine his own *Genius*, and purſue that kind of life which he is beſt furniſhed for: if he be of a *ſlothful* nature, he is not for *action*; if *active*, he will never become a good *Private-man*: For as to the one *reſt* is *buſineſs*, and *action labour*; ſo to the other, *Otium* is *labour*, and *activity* the moſt deſirable *repoſe*.

I am now arived to the ſecond period, which commences with the *anxiety* of great and Publick Perſons, upon the leaſt *ſubtraction* of their paſt *enjoyments*: To this I rejoin, That we can produce ſo many pregnant *inſtances* of the contrary,

contrary, even in this *age* of ours, as all Antiquity can hardly parallel: Never was adverse Fortune encountred with greater fortitude and gallantry, than when so many brave men *suffered patiently the spoiling of their Goods, sequestring* their *Estates, dissipating* their *substance, imprisoning* their *bodies*, exiling their *Relations*, and all that can be named *Calamity*, to preserve their *Loyalty* and their *Religion*: In sum, when our *Princes* submitted to the *Axe*, and our *Heros* to the *Halter*; whilest we beheld people of meaner Fortunes, and private condition, *lovers* of *Solitude* and *Ease*, (repining at every inconsiderable loss) prostitute both their *Honour* and *Conscience*, to preserve or recover, what they but feared the loss of, and this *Elogy* is due to thousands of them yet surviving. I acknowlege that the ambitious person is in his sense a *bottomless-pit*;

and

and that *Ingratitude* and *Treason* are too often pay'd for favour and good Offices: Though I have likewise asserted in what circumstances even *Ambition* it self is laudable, and may be stiled a Vertue: But have *Private men* no thoughts of amplifying their Fortunes, and of purchasing the next *Lordship*? Marrying, not to say *sacrificing* their *Children* to the next rich *Heir*, and *marketing* for the *Portion*? Is there not in the best governed Families, of *Country Gentlemen*, as much purloyning, ingratitude, and infidelity amongst their few *servants* and small Retinue (not to mention ungracious and disobedient *Children*) as in the greater *Oeconomy* of a *Commonwealth*, proportionably speaking? Where is there more emulation, contention, and canvasing, than in the remoter *Villages*, or next good Towns? They sell us *repose* too dearly (says

Plu-

De tranq. animi. *Plutarch*) which we must purchase at the rate of *idleness*; and adds a pretty instance: If, says he, those who least meddle in *Publick Employment*, enjoy the greatest serenity of mind, then should doubtless Women be of all other the quietest lambs in the world, and far exceed men in peaceableness and tranquillity, since they seldom stir out of their Houses; yet we find the contrary so notorious, and this gentle *Sex* (whom so much as the wind dares not blow on) as full of envy, anger, anxiety, jealousie, and pride, as those who most of all converse in Publick, and are men of business. And therefore we are not to measure felicity and repose from the multitude and number of *Affairs*, but from the *temper* and *Vertue* of the *subject*; besides that, 'tis often as criminal to omit the doing *well*, as to commit *evil*, and some wise States

States have accounted them alike. Indeed if all the world inhabited the *Deserts*, and could propagate like *Plants* without a fair Companion; had we goods in common, and the *primitive* fervour of those new made *Proselites*; were we to be governed by *Instinct*, in a word, were all the *Universe* one ample *Convent*, we might all be contented, and all be happy; but this is an *Idea* no where existant on this side *Heaven*; and the *Hand* may as well say, *I have no need of the Feet*, and the *Ears*, *I have no need of the Eye*, as the World be governed without these necessary subordinations. Men must be prohibited all rational *Conversation*, and so come under the *Category* of brutes, to have no appetites besides eating and drinking; no passions, save the *sensual*: I have known as great animosities among the vulgar sort, as much bitterness

2 Act. 44.

1 Cor. 2. 16.

of

of spirit, partiality, sense of injury, and revenge upon trifling occasions and suggestions; as ever I observed in the greater and more busied world: 'Twas evident that the *Lacedæmonians* were more proud of their mean *Apparel* at the *Olympic* Course, than the most splendid *Rhodians* in all their bravery and *eloquence*; and *Socrates* soon espied the insolence of a slovenly *Philosopher* through his tatter'd mantle: The *Cynic* in his *Tub* churlishly flouted the Eastern *Monarch*, and despised his purple that secluded him from the common beams of the *Sun*. He ought to be a wise and good man indeed that dares trust himself *alone*; for *Ambition* and *Malice*, *Lust* and *Superstition* are in *Solitude*, as in their Kingdom: *Periit studio*, says *Seneca*, *Recessit* is lost to a *Fool*, or an ill man; and how many weak heads are there in the world for one discreet

creet Person! It was *Crates* the Disciple of *Stilpon*, that bid the *morose* walker, take heed he talked not with a *Fool*: some men, says *Epictetus*, like unskilfull Musitians sing no where tolerably but in *Consort*; and 'tis noted he must have an excellent voice that can charm the ear alone, which renders them so difficult to be entreated. There are few *Plants* that can nourish themselves with their own juice; Every man *grinds* indeed, but the *mill* that has no *Corn* in it, grinds either *chaff*, or sets fire on it self.

But he declames only against the most conspicuous *Vices*; and every defect in the brighter *Luminaries* is observed, whilest the lewd recesses of *Tyberius* eclipsed none of his prodigious *debaucheries*: So true is that of the *Philosopher*, wherever men abscond themselves humane miseries, or their vices find *Sen. Ep. 82.*

them out and ataque them: *Multa intus* (ſays he) many things within us enſlave us, even in the midſt of *Solitude*. Were not the greateſt *Philoſophers*, nay the very *Fathers* of them ſeverely taxed for the loweſt pleaſures, and the ſins not to be named? *Seneca* himſelf eſcaped not the cenſure of *Covetous* and *Ambition*; *Pliny* of exceſs of *Curioſity*; *Epicurus* of *Riot*; *Socrates* of *Pæderaſtie*; *Themiſtocles* of *Moroſity*; *all* of them of *Vanity*, *Contempt* and *Faſtidiouſneſs*.

To the inſtance of great mens ſubmiſſions to the commands of *Princes*, be they juſt or unjuſt, it holds well had the diſcourſe concern'd *Tyrants* only and *Barbarians*; but to produce that Example of *Parmenio*, and *Cleander*, is to quit the *ſubject*, and borrow the extravagance of a *mad-man* and a *drunkard*, to decry *Princes* and

and *States-men*, who are the moſt conſpicuous examples of *temperance*: But I proceed to the *Maxime*: If nothing be *morally* good which labours of the leaſt defect, then ſo long as his *Celador* is not an *Angel*, he does no more come within the firſt part of the *Definition*, than the greateſt and moſt employ'd Perſon living; and if he inſiſt upon degrees, I anſwer; he lyes not under the ſame *temptation*, and therefore neither can he pretend to approch his merit: but if I prove the moſt *diabolical Arts*, and curſed *Machinations* to have been forg'd by Perſons of the moſt *obſcure* condition, and hatch'd by the *Sons* of *night*, *recluſe*, and little converſant in *affairs*, I ſhall infinitely diſtreſs that opinion of its virtue or advantage; for being either happy in it ſelf, or rendering others ſo. The *Monkes* have been ſo dextrous at the *Knife*, and

other arts of miſchief, that they have not trembled to make the holy and ſalutary *Euchariſt* the *vehicle* of deſtruction, when they had any *Kings* to diſpatch and put out of the way; and have made ſuch havock of the *French Henrys*, that but for theſe ſolitary birds, thoſe *Princes* might have ſurviv'd all their ſad misfortunes: It was not for nothing that *Jeroboham* withdrew ſo long into *Ægypt*, (that *Kingdom* of *Darkneſs*) when he contriv'd the defection of no leſs than *ten* whole *Tribes* at a clap; and how much miſchief, ſin, and bloodſhed it caus'd, the *Sacred Story* has accurately recorded: The blackeſt *treaſons* have been forged in the Cloſets and gloomy receſſes; Who is not amaz'd at the very *image* and thought of the *Gun-powder Conſpiracy!* carried on and excogitated by the *Devil*, and a pack of

1 Reg. 12. 2. 16.

theſe

theſe *Solitary* Spirits! 'Twas but an *Arian Monk*, and an obſcure *Jew* who firſt encourag'd and inſtructed that mighty *Impoſtor*, occaſioning more evil in the *Chriſtian Church* and *State* than was ever done by all the *Tyrants* ſince it began: for it ſpawn'd not only an *Hereſy*, but *Blaſphemy*; razing the *Chriſtian* name out of almoſt half the *World:* and the iſſues of the *Cell* are to this day conſpicuous in the *Fire* and the *Sword* which has deſtroy'd not *Cities* only, but whole *Empires*, and made more *Fatherleſs* and *Widows*, more deſolation and confuſion, and done more harm to *Letters*, than can be recounted; nor did the uttermoſt machination of the greateſt Perſon in *Employment*, ever approch what one *Monk* ſet on foot out of his holy Den, that ever I could read in ſtory; and what are all our truculent *Champions* of the *Fift-Monarchy*

narchy amongſt us at this day, but ſo many Perſons who ſeem to be the moſt ſelf-denying people, and the higheſt affected with *Solitude* and devout *Enthuſiaſme*, deſpiſing Honors, and *publick Charges*, whilſt they breathe nothing ſave ruine and deſtruction? They are the *cloſe*, *ſtagnate* and cover'd Waters which ſtink moſt, and are fulleſt of mud and ordure, how calm and peaceable ſoever they ſeem upon the ſurface; whilſt men of *action*, and *publick* ſpirits, deſcending as from the higheſt rocks and eminences, though they ſometimes make a noiſe, have no leiſure to corrupt, but run pure and without mixture: There is an heavy *Wo* denounc'd in *Scripture* to thoſe who thus *ſetle on their Lees*: *Phyſitians* tell us the *body* is no longer in health, than the *blood* is in motion and duely *circulates*: *Action* is the *ſalt* of life, and *diligence* the

1 Zeph. 12.

life

life of *Action*: All things in *heaven* are in *motion*, and though 'tis there only that we can promiſe repoſe to our ſelves; yet neither dare I ſay, we ſhall do nothing there; ſince the admiration of the *beatifical Viſion* will certainly take up and employ all our faculties, and ſet them in operation; nor whilſt we ſhall *there* be in perpetual *Extaſie*, ſhall we *live* to our ſelves, but to *God* alone. There is then doubtleſs no ſuch thing as *reſt* (unleſs it be that from earthly toil, anxieties, and the works of ſin, which is that repoſe mention'd by the *Apoſtle*) ſince *Action* is ſo Heb. 4. 9.
eſſential to our lives, that it conſtitutes our Beings; and even in all *Theory* and *Contemplation* it ſelf, there is a kind of *Action*, as *Philoſophers* do univerſally agree.

Let it be confeſs'd the *Court* is a Stage of continual *Maſquerade*, and where moſt men walk *incognito*;

where the art of diſſimulation (which *Donna Olympia* has nam'd the *Keys* of the *Vatican*) is avow'd; yet it cannot be deny'd, but there are ſome in that warm *Climate* too, as perfectly ſincere, as in the *Country*; and where *Virtue* ſhines with as much luſtre as in the cloſeſt *Retirements*, where if it give any light, it is but in a dark lanthorn: And to be ſo innocent *there*, where there is ſo much *temptation*, is ſo much the greater merit: Believe it, to conſerve ones ſelf in *Court*, is to become an abſolute *Hero*; and what place more becoming *Heros* than the *Courts* of *Princes*? for not only to vanquiſh *Armies* in the field, defend our *Country*, and free the oppreſſed, are the glorious actions of thoſe *Demi-Gods*; but to conflict with the regnant *Vices*, and overcome our ſelves, greater exploits than the winning of inchanted *Caſtles* and killing

ing of *Gyants*: For what violence must be apply'd to be *humble* in the midst of so much *flattery*; *chast* amongst such *licence*, where there is so much fire, and so much tinder, and not to look towards the fruit which in that *Paradise* is so glorious to the eye, and so delicious to the taste? what a disposition to purity, to come forth *white* from the region of *Smoke*, and where even the *Stars* themselves are not without their *spots*? in sum, not to fall into the *nets* which the *noon-day Devils* spread under our feet, above our heads, and about us; and who pursue those that flye, and bear down those who resist? But, as I said, if the difficulties be so great, how much greater the glory? whilst pretending to no such temptation in his *Solitude*, there is less exercise for his Virtue; it being rather a *privation* from Evil, than any real

habit

habit to Good. Certainly, there is not in the *Country*, that admirable ſimplicity pretended, nor do they altogether tranſact with that integrity: For is there not among them as much iniquity in *buying* and *ſelling?* as much over-reaching in the purchaſe of a *Cow*, or a ſcore of *Sheep?* as much contention about the incrochment of a dirty fence? as much *regreating* with the *Farmer*, keeping up the price of *Corn*, when the *poor* are ſterving? How many Oaths and Execrations are ſpent to put off a diſeas'd *horſe?* Have we not ſeen as much ambition and ſtate where the *Country Juſtices* convene on the *Market-days* at the petty Towns, to have the Caps and the Knees of the *Bumkins?* as much canvaſing for *Suffrages* and Voices? not to inſiſt on the prodigious debauches, drinkings, emulation, and perjuries at *Elections?* and even

greater

greater pride, deadly feud, railing and traducing amongſt the *She-Phariſees*, or little things of the *Neighbourhood*, for the upmoſt place in the *Church-pew*, or at a *Goſhiping*-meeting, as at *Court*, and in the *City* between the *Ladies* of the beſt quality? and all this while we grow weary of the *Publick*, and reſolve againſt *Employment*, and the ſound of *affairs*; repenting of the loſt moments that are paſt in *Converſation*: and yet in every *Cave*, and every *Cottage*, there is a *chair* for *ambition*, and a *bed* for *luxury*, and a *table* for *riot*, though *hell* be *raining* out of *heaven*: and it may be obſerv'd, that we do not hear the leaſt evil of *Lot*, or the virtue of his *daughters*, whilſt they liv'd in the midſt of *Sodom* it ſelf, 'till abandoning even his little *Zoar* to his more ſolitary and cavernous *receſs*, he fell into thoſe prodigious crimes of *ebriety* Gen. 19. 32.

ebriety and *inceſt*. Verily, that is truly great to retire from our *Vices*, not from *Cities*, or *Converſation*: If you be *Virtuous*, let your Example profit; if *Vitious*, repent and amend; Strive not ſo much to conceal your paſſions, as to reform them: for little do *ſolitary* perſons profit, without a mind adapted for it; *Wiſe men* only enjoy themſelves, not the voluptuous or moroſe; and I have ſeen ſome live diſcontented even in houſes of pleaſure, and ſo in their *Solitudes*, as if none were more full of *buſineſs*.

When he celebrates *Receſs* for the little it wants, he gratifies the *Cinick*; He could attribute as much to his *Tub*, and the *treen diſh* that he drank in, which was all the houſe and furniture we read of; and an *Owl* and a *Pelican* want as little as the *Philoſopher*; but he does not ſay by *this*, that *Solitude* is

is fertile: it is not from the abundance that it ſupplies then, but from its ſterility and defects, which if it be a commendation to *that*, is ſo to nothing elſe in Nature.

He proceeds again to the *paſſions* of *great men*, which are indeed more conſpicuous, as *lightning* and *Thunder* are amongſt the *Meteors*, and in the *Air*; but we do not take notice of the *Corruſcations*, conflicts, and emotions which are every day in the bowels of the *Earth*: How impatient and unjuſt are ſome of your *Country Gentlemen* to their *Domeſtics*? how griping to their *Tenants*? how unnatural to their *Children*, and uncivil to their *Wives*? Pardon me theſe reflections, he has compell'd me: and it is for your juſtification (O ye *Great Ones*) that I find my ſelf obliged to produce theſe *odious* compariſons; whileſt I could give *Celadors* friend ſuch an *example* in our

our first *Charles* of blessed memory, *Philip* the second of *Spain*, *Alphonso* of *Aragon*, and divers of the later *Emperors*, for acts of the highest *Patience*, *Fortitude*, *Devotion*, *Constancy*, and *Humanity*, as would shame all the pretenders to moral Vertues, in his so celebrated *Retirements* and private persons: With what constancy, spirit, and resignation did our *Royal Martyr* unjustly suffer from the machinations of the most insolent and implacable of his Vassals, is not certainly to be parallel'd by any thing posterity has recorded, save that grand *Exemplar* our blessed *Saviour*, who was a *King* too, but more than man: from whose emulous pattern he has transmitted to us not only all the perfections of the most innocent *private persons*; but the Vertues of the most eminent *Saints*. He was *imprison'd*, and *revil'd*, *spit on*,

on, and injuriously *accused*; he was *arraign'd*, and by a barbarous contradiction *condemn'd* and dispoil'd of three *Kingdoms* by the most nefarious *Parricide* that ever the Sun beheld, and that before his own very *Palace*: Tell me yet you *admirers* of *Solitude*, in what corner of your *Receſſes* dwelt there a more excellent ſoul, abſtracted from all the circumſtances of his *birth* and ſacred *Character*, and conſidered only as a private perſon? Where was there a more *ſincere* man in his *actions*? a more conſtant *devote* to his *Religion*? more faithful *Husband* to his *Wife*? and a more pious *Father* to his *Children*? in a word, a more accompliſhed and conſummate *Chriſtian*? Look on him then as a *King*, to be ſuperlatively all this, and all that a good and a moſt vertuous *Prince* can be to his *Subjects*, and you have the *Pourtraicture* of

our

our *Charles* opposed to all the petty *Images* of your solitary *Gentlemen*, and decryers of *Publick Employment*. One day that *Philip* the *second*, had been penning a tedious *Dispatch*, importing some high affair of *State*, which employed him almost the whole day; he bid the *Secretary* that waited by him, to throw some dust on the paper; *he* instead of the *Sand* snatching up the *Ink-bottle*, poured it all on the *letters*: The *King* taking a large sheet of clean paper wrote it *verbatim* over again, and when he had finished, calmly delivering it to the confounded *Secretary*, bid him dry it; but, says the *Prince*, take notice that this is the *Ink*, and *this* the *Sand-box*; which was all the reproof he gave him: I instance in this (because of the rest of those *Vertues* I have enumerated, there are such Volumes of *Examples*) to put to *silence* all

that

that can be produc'd, upon the account of that *passion*, which is so frequently charg'd on *Great Persons*; but which indeed upon the most trifling occasions, use to discompose the most *retired* persons: And what if amongst *these*, besides many others, I should instance in S. *Hierome* himself, and other *Fathers* of the *Church*, as recluse and private as they were known to be *Religious*.

As to the comparative exemption of *Solitude* from *Vice* for want of *opportunity*; the advantage is very slender; since (with what I have already furnish'd to evince it) it implies only what *monsters* it would else produce; and indeed the most formidable that were ever hatch'd, have thence had their original; as I have abundantly prov'd by the dark and infernal machinations of *Solitary* Persons: so as his *Happy-man* seems

at best to be but a starv'd, or Chained *Lyon*, who would do mischief enough had he liberty, and a power equal to his will: 'Tis instanc'd in the *madness* of some few *Heathen* Emperors; but he passes by the salutary *Laws* promulg'd by *them* for the universal good: Nor were there so many debauch'd and Vicious of the *Roman* heretofore, but I can name you as many *Christian* Princes religious to miracle and without reproch, if what is already said be not sufficiently irreplicable. As for the *rest*, whatever they might once have been in their ascent; it was said of *Cæsar*, that either he should never have aspir'd to *dominion*, or having once attain'd it, been *immortal*; so just, so equal, and so merciful was his successive *Reign:* Never was it pronounc'd of any *private* Person, that he was *a man after Gods own heart*; but we know it was

was so of a *King*, and that from the *Almighty* himself. And not to mention *Hezekias*, *Josias*, *Jehosaphat* and many others recorded in holy *Writ*: I durst oppose an *Augustus*, a *Titus*, a *Trajan*, *Antoninus*, *Aurelius*; to omit *Constantine*, *Theodosius*, *Justinian*, *Charles* the Great, S. *Edward*, S. *Lewes*, both the *Alphonsos* and divers more of the Crowned heads, before *any*, or *all* he can produce: Its true, they all *dyed* not in their *beds*; no more do all in his *Solitude*; for they often *hang* themselves, linger in *Consumptions*, break their *necks* in hunting, *inflame* themselves with *tipling*; perish of the unactive *scorbut*, Country *Agues* and *Catharrs*: And if he speak it out, who they were that *stabb'd* the two *Henrys*, and our gallant *Buckingham* whom he mentions; it must be avow'd they were all murther'd by *private persons*: But

whilst he is thus exact in recording all the *Vices* of ill Princes; because the *spots* in the *Sun* are so easily discern'd by his *optic*; he takes no notice of the *light* it universally diffuses, and is silent of the *Virtues* of the good and the beneficent, who have both in all ages rewarded, cherished and protected gallant men: But when he shall have pass'd through all the *Examples* of the *Great-ones* who are come to ruine and destruction, he does not examine how many *private men*, *Gentlemen* and others, remain in any *one* Country, whose *patrimonial* Estates are not impair'd by as trifling *contests*, *neglects*, *prodigality* and *ill-husbandry*, as any he charges upon those eminent Persons.

If *Solitude* be assistant to Religion and Devotion, how much more is *Society*? *Where two or three are assembled together in my* Mat. 18. 20.

name,

name, there am I in the midst of them: I know no *Text*, where acts of *Religion* are commended for being *solitary*: It is true, our blessed *Saviour* went apart into *desart places* to avoid the importunities of a malicious and incredulous people: but he was tempted *there*, as well as in the *City*; and though he sometimes *retired* to pray, and which was commonly in the night, when *conversation* with the world was less seasonable; he was all day *teaching* in the *Temple*, or continually going about *doing good*, and *healing all manner of diseases among the people*, giving counsel to, and instructing his *Disciples*, whom he dispersed over the world to *Evangelize* his holy Doctrine. We are indeed bid to offer up our prayers to our heavenly *Father* in *secret*, and to do our *Almes* without a *Trumpet*; not because it adds to the dignity of the *service*, but to

Luk. 9. 10.
Mat. 4. 1.
Luk. 6. 12.
Luk. 21. 37.
Mat. 4. 23.
Mar. 16. 15.
Mat. 6. 2. 6

avoid the temptation of *hypocriſie*, and becauſe we have infirmities; whileſt we are yet in another place commanded to render our *Works* ſo illuſtrious, that both *men* may ſee them, and *God* may have the glory. Certainly, the moſt inſtructive motives to *Religion* are from our imitation of others, and the incentives of devout *Congregations*, as they approach the neereſt reſemblance to the *Church Catholick Militant here on earth*, ſo doubtleſs do they to the *Communion* of *Saints Triumphant* in *Heaven*: Is there then no *devotion* ſave in *Conventicles* and *Cells*? and yet even the moſt recluſe *Carthuſian* ſpend *eight* hours of the *twelve* in divine *Offices* together: The commendation of a true Chriſtian conſiſts in *doing*, not in *meditating* only; and it were doubtleſs an admirable *compendium* of all our notional diſputes in *Religion*, if leſs were

Mat. 5. 16.

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believe'd, and more were *practised*. 'Tis true *Mary's* ſitting at the feet of our *Saviour*, and hearkning to his inſtructions, was preferr'd before buſie *Martha's* employment; but the man who laid up his Maſters *Talent*, and actively improv'd it not, did worſe; *ſhe* was gently *reprov'd*, *he* ſeverely *condemn'd*. Luk. 10. 41. Mat. 25. 26. 30.

But he adds, that moſt *temptations* are in *Solitude* diſarm'd of the chains which render them formidable to us in *Publick*, as *there* wanting the preſence of an inflaming object, *&c.* But what if I ſuſtain that *abſence* does oftentimes augment the paſſion he ſpeaks of, and that our *fanſies* operate more eagerly when *alone*, than when we are poſſeſs'd of the object?

Nor is there half ſo warm a fire
In fruition as deſire;

When we have got the fruit of pain,
Poſſeſſion makes us poor again;
Senſe is too nigardly for bliſs,
And pays as dully with what is:
Whilſt Phancy's liberal, and gives all
That can within her largeneſs fall, &c.

Thus we are ever the moſt inquiſitive after *myſteries* and hidden things, whileſt thoſe we enjoy, we neglect or grow weary of: But I proceed: The moſt ſuperſtitious of men have been the greateſt *Eremites*, and beſides the little good they do by their *Example*, there is not in the world a life more repugnant to nature, and the opportunities of doing our duty; ſince even the ſtrongeſt *Faith* without *Works* will not ſave us: For how can he that's *immur'd* perform thoſe acts of miſericord, which ſhall be ſo ſeverely exacted of us at the laſt *Judgment*; to *feed* the

the *hungry*, *visit* the *sick*, *cloath* the *naked*, unless it be in the mock-sense of St. *James*, *Depart in peace*, *be you warmed and filled*, *&c.* whilst they give neither *meat* nor *Cloaths* to refresh the miserable? But I am altogether astonished at his instance in *David* again, as prompted to his *lust* and *murther* by the ill fate of his publick *Character*; when 'tis evident, had he been employ'd, or but in good company, he had never fallen into so sad a crime: Let it be remembred that he was *alone* upon the *Battlements* of his *Palace*, and then all the water in *Bathsheba's* Fountain was not cold enough to extinguish his desires; so mighty a protectress is *Society* from that particular temptation, that even the presence of a *Child* has frustrated an opportunity of being wanton. If it were *Gods* own verdict, that to be *alone* was an evil state, how come

Mat. 25. 35, 36.

Ja. 2. 16.

2 Sam. 11. 2.

Gen. 2. 18.

come we to have *Adams* ſociety blam'd? for even *Adam*, he ſays, could not live innocent a day in it: But, beſides that the ſhort duration of his felicity is but a conjecture; I have ſome where read, that but for *Eves* curioſity, which prompted her to ſtray from the company and preſence of her *Husband*, the *Serpent* (as ſubtle as he was) had never found an opportunity to tempt her: He was indeed too eaſily enticed by her example, and no marvel, he was himſelf alone; *God* had forſaken his ſweet aſſociate, and then the firſt effects of both their ſhame and diſobedience
Gen. 3. 10. was their dark *retirement*: Doubtleſs there are many heinous *ſins* which *Company* preſerves us from, for it is even a ſhame to ſpeak of ſome things, which are done by men in ſecret.

I ſuppoſe it was no *Widow* (as he ſpeaks her to be) who ſo hoſpitably

tably entertained the great *Elisha*, but a *married* Lady, and of an ample Fortune: For the Text calls her a *great woman*; and we find her speaking to her *Husband* in another place, concerning the *building* and *furniture* of the *Prophets* Chamber: Nor does the *answer* she return'd him, at all imply her wants; she plainly needed nothing that the *Court* could confer upon her; only an *Heir* she wanted to inherit: *she lived amongst her People*, and had company enough. And verily we shall find the *Solitude* of the same *Prophet* to be the effect of a *Persecution*, not of his preferring it before *Society*; & we meet the holy man much oftner at *Court*, in the *Camp*, at the *Colledge*, & perpetually employ'd, than either in the *mountains* or in the *Wilderness*. But let us grant that some Devotions are best performed in our *Closets*, yet does the life of a *Christian* consist 2 *Reg.* 8. 9, 10.

siſt only in wearing the marbles with our knees? I have already ſhew'd that there are *Works* of *Charity*, that can no where be ſo well performed as in company: nor can I aſſent that the being *alone* contributes half ſo much to our zeal, as the examples of *Converſation*: How frequently does *David* repeat his ardent affections, and addreſs to the *Tabernacle*, and the *great Congregation*? And though the Country about *Sinai*, were a *howling deſart*; yet had it at one time in it, no leſs than *ſix hundred thouſand fighting men* together, whereof the moſt devout were the moſt publickly employed: Witneſs *Moſes*, *Aaron*, *Joſhua*, *Caleb*, *Phineas*, *&c.* which being but in the minority and pupillage of that *Church*, were all this while but preparing for *Gods* publick Worſhip, and the conſtitution of a People in the world the moſt buſie

22. Pſ. 25. 35.—18. 40.—9, 10 Deut. 32. 10.

Numb. 1. 46.

buſie and employed.

To the Text in *Hoſea* 2. 14. where *God* ſays he will *comfort his Church in the Wilderneſs*: I oppoſe his innumerable ſweet compellations under the type of the *Daughter of Zion*, which was a great and moſt eminent part of that populous City, and that glorious acceſſion of the Gentiles deſcrib'd by *Iſaiah*. The *Tabernacle* was indeed for a time in the *Wilderneſs*; but neither did *that*, nor the extraordinary preſénce of *God* in it, reſtrain a rebellious people from committing more crimes and inſolences in it, in *forty* years, than in *four hundred* before, when they dwelt in the *Cities* of *Ægypt*: For (as the *Pſalm*) *Luſt came upon them in the Wilderneſs, and they tempted God in the Deſart*. It is well known that the firſt occaſion of the *Monaſtical* life, was becauſe men could no longer live quietly in the more

Iſaiah 60.

Pſ. 106. 14

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frequented places, by reaſon of the heat of *Perſecution*; and yet even in their remoteſt receſſes, he that looks into St. *Hieroms* deſcription of it, ſhall find that they were in ſuch numbers, and ſo neer to one another, that they were almoſt perpetually in *Company*; nor does any, I think, conſider the ſtories of *Onuphius*, *Anthony*, *Simon Stylites* and the reſt of that Spirit, but as *hypocondriacs*, ſingular perſons, and Authors of much ſuperſtition and unprofitable ſeverity: The invaſion of the *Gothes* on the *Roman Empire*, drove multitudes of thoſe holy perſons to theſe *Latebræ*, and the *preſent diſtreſs* (to uſe St. *Paul's* expreſſion) might ſometimes be a ſufficient argument to recommend, if not prefer, the *Cœlibate* before the *Conjugal* eſtate, and the barbarity of that age to the extraordinary *mode* of living, which from com-

Paſſim in Epiſt.

1 Cor. 7. 26.

compulsion and a certain cruel ne-ceſſity, became afterwards to be of choice and a voluntary obligation. But does he think to derive any force to his darling *Solitude*, from the ſervile and buſie occupations, which none ſave *Heathens* and *Adhumitans* teach, ſhall be among infernal torments? *Turks* and ſcoffing *Lucians* may poſſibly broach thoſe Fancies of the impertinent employments of *Alexander* and *Cæſar* in the other World; but I preſume he takes them but for the dreams of that Philoſophical *drol*, and to have no ſolid foundation beſides their ſcoffing and Atheiſtical Wits. He is now pleaſed again, to imagine that there is nothing which does more prevail with men to affect *Grandure*, than what he thinks due only to *Phantoſms* and *Ghoſts*: Though *Fame* be indeed a *bubble* in the eſtimation of thoſe who are not much concerned for the

the future; I find yet how impoſ-
ſible it was for him to ſecure any
praiſe even to Solitude it ſelf, by
the neglect of it; whileſt he ſo
carefully has conſecrated to poſte-
rity the *Names* and *Elogies* of ſo
many as ſeemingly deſpis'd it, on
purpoſe to obtain it: But this ſtra-
tagem is very thin and tranſpa-
rent: For ſuch as he mention
not, I preſume never were, and
thoſe he does record, have pur-
chas'd more by that artifice, than
if they had continu'd men of the
buſieſt Employment; *Charles* the
fifth and the reſt he ennumerates,
being more celebrated for their
ſuppoſed voluntary *abdication*
(whatever the true motive were)
than for all the moſt glorious paſ-
ſages of their former Reigns: But
however theſe great men are be-
holden to their *Patron*, I con-
feſs the *Pedants* (as he calls them)
and the *Poets* are not leſs obliged

to

to him for the power he attributes them of being able to make *great* whomſoever they pleaſe: But thoſe perſons I ſhould think, to have little merited of Poſterity, whoſe memory has no other dependance then their ayrie *ſuffrages*; when it is from the ſober *Pens*, and the veritable *Memoires* of Grave and Faithful *Hiſtorians*, that the *Heroick* lives of deſerving men receive life and immortality after death. Let the *Pedants* and the *Poets* then celebrate the ſoft and weakeſt circumſtances of the reignes of thoſe Princes he would juſtifie; the *Pens* of *great* and *Illuſtrious Authors* ſhall eternize thoſe who perſever'd in their grandure, and *publick Charges* to the end: for ſuch were *Xenophon*, *Polybius*, *Tacitus*, *Livy*, and even *Cæſar* himſelf, beſides many others as well of antient as modern times, from whoſe *writings* we have re-

ceived the nobleſt *Characters* of their Virtues: And if it be retorted, that whilſt they actually *writ*, they were retired; I grant it; but if men had not done things *worthy* Writing, where had been either the uſe, or fame of what they ſo bravely acted, and tranſmitted to Poſterity? In the mean time I acknowledge, that the greateſt *Empire* is to command *ones ſelf*, and that the *Courts* of *Princes* have alwaies had this of ungrateful to generous Souls; that they but too frequently ſubject gallant men to *caparizon'd Aſſes*; gay, but vitious, or inſipid: *Princes* are not alwaies happy in their choice of *Favourites*: But as it is not univerſally ſo, and that it is in the breaſt of the ſame *Prince* to turn them off, or lay by the *Counters*, to advance *Good men*, and bring *Virtue* into reputation, theſe external ſubmiſſions may the better

better be ſupported: For *wiſe men* do not bend the knee to the *Beaſt* (we have the example of *Mordecai*) but to the *Shrine* it bears, as thoſe who adored *Iſis* upon the back of the *Animal* that carried it: And ſo the *Sunne* may ſhine on a *Dung-hill* unpolluted, and *thus it ſhall be done to the man whom the King is pleas'd to honour*; which though it denotes obedience in the *obſerver*, does no real dignity to the *recipient*, nor can they themſelves but believe it with ſome uſeful reflection as oft as they ſee a reſpect paid them, which they muſt needs be conſcious to themſelves they do not deſerve. I cannot therefore accuſe the *deferent* of ſo much *adulation*, as praiſe him for his *obedience*, ſo long as he offers no *divine*, or *Conſumptive Oblations* to the *Idol*, and offends not *God*: For there is certainly no man meerly by being a *Courtier*, obliged to Heſt. 3. 2.

imitate their vices, or subject themselves to the unworthy *complyances* he would insinuate; since in that case, a fair retreat is alwaies in ones power; and if on that score, or the experience of his personal frailty, he be prompted to it, how infinitely more glorious will be the example of quitting those specious advantages, which can neither be conserved, or attain'd without succumbing under a temptation? And when he discourses of *society*, instancing in the trifling conversation of idle persons, and *Knights* of the *Carpet*, who consume their precious moments at the feet of some insipid *female*, or in pursuit of the pleasures of the *lower belly*; I heartily assent: There are a sort of *Bouffoons* and *Parasites* which are the very *excrements* of *Conversation*, as well in *Country* as *Courts*; and to be therefore treated as such, wip'd off,

off, and caſt from us; and there are worthier diverſions for men of refin'd ſenſe, when they feel themſelves exhauſted with *buſineſs*, and weary of *action*: Certainly, thoſe who either know the value of themſelves, or their imployments, may find *uſeful entertainments*, without retiring into *Wilderneſſes*, immuring themſelves, *renouncing* the World, and deſerting *publick affairs*; and when ever you ſee a *great perſon* abandon'd to theſe dirty and mean *familiarities*; he is an object of *pity*, and has but a *little Soul*; nothing being more true, *Noſcitur ex ſocio, qui non cognoſcitur ex ſe.* But *God* be thanked, the age is not yet ſo barren of *ingenuous ſpirits*, but that men may find Virtue with facetiouſneſſe, and worthy converſations without moroſity to entertain the time with: He has elſe been ſtrangely unhappy in his acquiſiti-

ons, who is to seek for good company to passe an hour with, if ever he sought one of the sweetest condiments of life: and doubtlesse, did *great persons* but once taste the *difference* which is between the *refined conversation* of some *Virtuous men*, who can be infinitely *witty*, and yet *inoffensive*; they would send some of their *damn'd* familiars with a *Dog-whip* out of their *Companies*; because a *man of honour* (to use *Jobs* expression) Job 30.1. *would disdain to set them with the dogs of his flock*: For after their prostituted and slavish sense and contrivances are spent upon the praise or acquisition of some *fair sinner*, or the derision of what is more excellent then themselves, to supply their want of furniture, fill their emptinesse, and keep up a worthy and truely recreative and profitable *conversation*, they degenerate into *flatness* and *shame*, and are

are *objects* rather of *pity* then *envy*. Men of *buſineſſe* do not ſell their moments to theſe *triflers*; Converſation ſhould whet and adorn our good parts, and the moſt excellent endowments both of nature, induſtry and grace would grow dull and effete without culture and exerciſe: let men *chuſe* their company as they ought, and let them keep as much as they pleaſe; it is but to ſit on a bright place, and the *Camelion* it ſelf is all ſhining: Men will contract both *Colour* and *perfume* from the *qualities* of their *aſſociates*: This made *Moſes*'s face to *gliſter*, and the *Converſation of good men as well as bad, is alike contagious.*

But 'tis objected that *familiarity creates contempt.* I reply, it was never ſeen amongſt thoſe who know truely what it ſignified: 'tis one thing to be *civil*, and *affable*, *uſeful* and *acceſſible*, without being

impudent, *ruſtick* or *cheap* in our addreſſes: They skill little of the pleaſure and delices of a worthy *friendſhip*, who know not how to enjoy, or preſerve it without *ſatiety*; that's left to the meaner ſort, and was indeed not to have been inſtanc'd in ſo generous a *diſcourſe*. There is no better means to preſerve our eſteem with others, then by ſetting a value on our ſelves.

To what's alledg'd of the *variety* private perſons enjoy in their own *cogitations*, and the *reading* of other mens *books*, ſo much ſuperior to *Converſation*, and the *reading* of *men*; One of the greateſt *Book-writers* in the world will tell you; that ſhould a man aſcend as high as *Heaven* it ſelf, not by *contemplation* only but *ocular intuition*, and ſurvey all the beauty and goodly motions of the *Starrs*; it would be little delight or ſatisfaction to him, unleſſe he had ſome body

Cic. de Amicit.

to

to communicate his ſpeculations to; *Sic natura ſolitarium nihil amat*; whence he nobly inferrs, how highly neceſſary *Converſation* is to *friendſhip*; & that he muſt certainly be of no good nature, who does not preferre it before all other enjoyments of life whatſoever: We know who it is has pronounc'd the *Væ ſoli*, and how neceſſary *God* found the *Conjugations* of Mankind, without which nor had the *Earth* been inhabited with *Men*, nor *Heaven* fill'd with *Saints*: *Solomon* ſays *Two are better then One*, and *a threefold cord is not eaſily broken*; and *Plutarch* tells us that of old they were wont to call men *Phota*, which imports *light*; not only for the vehement deſire which there is in him *to know* and *be known*; but (as I would add) for it's *univerſal communication*; there being few of whom it may be affirm'd, as 'twas of *Scipio*, that he was

Eccleſ. 4. 10.

Eccleſ. 4. 9. 12.

was *never leſſe idle, than when alone*, and which as the *Oratour* has it, do in *Otio de negotiis cogitare, & in ſolitudine ſecum loqui*; But thus did thoſe great perſons neither affect nor uſe it, other then as the greater *Veſſels* and beaten Ships after a ſtorme, who go aſide to *trim* and *repair*, and paſs out again: So he, *tanquam in portum*, and therefore by that *Maſter* of *Eloquence*, infinitely prefer'd to thoſe who quite retir'd out of *buſineſs* for eaſe and ſelf indulgence only: *Seneca* in his Book *De Otio Sapientis* totally condemns this *cogitative virtue*, as a life without action, an imperfect and languiſhing good; and in the ſame *Chapter*: Why does a *Wiſeman* retire himſelf but as a *Bow* is unbent *ut ceſſando majora*? inſtancing the receſs of *Zeno* and *Chryſippus*, whoſe very *repoſe* was it ſeems more *buſie* than other mens

actions:

actions: But let us hear him ſpeak; Tran. what, ſays he! *Solitude makes us love our ſelves, Converſation others; the one to comfort, the other to heal; the one allays, the other whets and adds new vigour: Nothing pleaſes alwaies;* and therefore God who has built us for labour, provides us alſo refreſhments: *Socrates* himſelf was not aſhamed to play the *Child* with *Children*; ſevere *Cato* took ſometimes a chirping Cup; and *Aſinius Pollio* diverted himſelf after *pleading*; and the wiſeſt *Legiſlators* ordain'd Holy-days, and ſome grave men took their paſtime at *Dinner*, or walking in their *Gardens*, and among their facetious friends, when the *greateſt Perſons* laid off their *State*, conſtraint and other circumſtances which their *Characters* oblig'd them to perſonate; but they did never grow angry with *buſineſs*, and *depoſe* themſelves, for *Multum in-*

intereſt, remittas aliquid an ſolvas, there's a wide difference 'twixt relaxation and abſolute relinquiſhing; and to imagine that great perſons have little *repoſe*, when 'twixt every ſtroke of the *Anvil* the very *Smith* has leiſure to breathe, is an egregious miſtake: The *Compaſs* which moves in the largeſt *Circle*, has a *limb* of it *fix'd* to the *Center*; and do we think that *Honour*, *Victory*, and *Riches* (which render all things ſupportable, beſides the benefits which it is in the power of *great Ones*, to place on worthy perſons) are not *pleaſures* equal to all other refreſhments of the ſpirits? For my part, I believe the capacity of being able to do good to deſerving men, ſo exceſſive a delight, that as 'tis neereſt the life of *God* himſelf, ſo no earthly felicity approches it; wherefore wiſely (ſays *Plutarch*) did the Ancients impoſe thoſe names

names upon the *Graces*, to ſhew that the joy of him that does a kindneſs, exceeds that of the *Beneficiary*; many (ſays he) *bluſhing* when they *receive* favours, but never when they beſtow them.

As for *Books*, I acknowledge with the Philoſopher, *Otium ſine literis*, to be the greateſt infelicity in the world; but on the other ſide, not to *read men*, and converſe with *living Libraries*, is to deprive our ſelves of the moſt uſeful and profitable of *Studies*: This is that deplorable defect which univerſally renders our *bookiſh* men ſo *pedantically moroſe* and impoliſh'd, and in a word, ſo very *ridiculous*: For, believe it Sir, the *Wiſeſt men* are not made in *Chambers* and *Cloſets* crowded with *ſhelves*; but by *habitudes* and active *Converſations*: There is nothing more *ſtupid* than ſome of theſe μισοπάταλοι, *letter-ſtruck* men: Sen.

men; for γράμματα μανθάνειν δεῖ καὶ μανθάνοντα νοῦν ἔχειν, *Learning ſhould not do men ill Offices*: Action is the proper fruit of *Science*, and therefore they ſhould quit the education of the *Colledge*, when fit to appear in buſineſs, and take *Seneca*'s advice, *Tamdiu iſtis immorandum, quamdiu nihil agere animus majus poteſt; rudimenta ſunt noſtra, non opera*: and I am able to *prove* that Perſons of the moſt publick note for great Affairs, have ſtored the world with the moſt of what it *knows*, even out of *Books* themſelves: for ſuch were *Cæſar*, *Cicero*, *Seneca*, both the *Plinys*, *Ariſtotle*, *Æſculus*, *Sophocles*, *Plato*, *Xenophon*, *Polybius*, not to omit theſe of *later* ages, and reaching even to our own doors, in our *Sidny*, *Verulam*, *Raleigh*, the Count of *Mirandula*, *Scaliger* the Father, *Ticho Brache*, *Thuanus*, *Grotius*, *&c.* profound men of letters, and ſo *active* in their lives, as we ſhall

ſhall find them to have managed the greateſt of *Publick* Charges, not only of their native Countries, but ſome of them of the World it ſelf: *Ælian* has employed two entire Chapters expreſly to vindicate Philoſophers from the prejudices and aſperſions of thoſe (who like our *Antagoniſt*) deem'd the ſtudy of it inconſiſtent with their adminiſtration of *Publick Affairs*: There he ſhews us that *Zeleucus* both conſtituted and reformed the *Locrian* Republick; *Charondas* that of *Catana*, and after his Exile that of *Rhegium*: The *Tarentine* was exceedingly improv'd by *Archytas*: *Solon* governed the *Athenians*; *Bias* and *Thales* much benefited *Ionia*, *Chilon* the *Lacedemonians*, and *Pittacus* that of *Mitylena*: The *Rhodians Cleobulus*: and *Anaximander* planted a Colony at *Apollonia* from *Miletus*: *Xenophon* was re- *Var. hiſt. l. 3. c. 17.*

renowned for his military exploits, and approv'd himſelf the greateſt Captain amongſt all the *Greeks* in the expedition of *Cyrus*, who with many others periſh'd: for when they were in a ſtrait for want of one to make good their retreat, he alone undertook and effected it. *Plato* the Son of *Ariſto* brought back *Dio* into *Sicily*, inſtructing him how he ſhould ſubvert the Tyranny of *Dionyſius*: Only *Socrates* indeed deſerted the care of the *Athenian* Democraty, for that it more reſembled a Tyranny; and therefore refuſed to give his ſuffrage for the condemning thoſe ten gallant Commanders, nor would he by any means countenance the thirty Tyrants in any of their flagitious actions: But when his dear Country lay at ſtake, then he cheerfully took up Arms, and fought bravely againſt *Delium*, *Amphipolis* and *Potidea*:

Ari-

Ariſtotle when his Country was not only reduc'd to a very low ebb, but almoſt utterly ruin'd, reſtored her again: *Demetrius Phalerius* govern'd *Athens* with extraordinary renown 'till their wonted malice expell'd him; and yet after that, he enacted many wholeſome Laws, whilſt he ſojourn'd with King *Ptolomy* in *Ægypt*: Who will deny *Pericles* ſon of *Xanthippus* to have been a moſt profound *Philoſopher*? or *Epaminondas*, *Phocion*, *Ariſtides* and *Ephialtes* the ſons of *Polymnes*, *Phocus*, *Lyſander* and *Sophonidas*, and ſome time after *Carneades* and *Critolaus*? who were employ'd Embaſſadours to *Rome*, and obtained a Peace, prevailing ſo far by their Eloquence and diſcreet behaviour, as that they us'd to ſay, The *Athenians* had ſent Embaſſadours not to *perſwade* them to what they pleaſed but to *compel* them: Nor can we

omit *Perseus* his knowledge in Politics, who instructed *Antigonus*; nor that of the great *Aristotle*, who instituted the young, but afterward great *Alexander* in the study of Letters; *Lysis* the Disciple of *Pythagoras* instructed *Epaminondas*: I shall not need to importune you with more recitals (though he resumes the same instances in the 14. Chapter of his 7th Book) to celebrate the renown of Learned Men for their knowledge and success in *armes*, as well as in civil government, where he tells us of *Plato*'s exploit at *Tanagra*, and many other great *Scholars*; but shew you rather how he concludes: He (says *Ælian*, for it seems there were some admirers of solitude too before our days) that shall affirm *Philosophers* to be ἀνεράκτους, *unfit for publick employment* and *businesse*, talks *childishly*, and like an ignorant: and

and *Seneca* gives ſo harſh a term to those who pretended that *publick* affairs did hinder the progreſſe of *Letters*, and the enjoyment of our ſelves, that the language would be hardly ſufferable from any ſave a *Stoic*; *Mentiuntur*, ſays he *Wiſe men do not ſubject themſelves to the employments they undertake, but accommodate and lend themſelves to them only*: So as our *Antagoniſt* could not have choſen a *Topic* leſſe to the advantage of *ſolitude* or the humor of his happy *Celador*, whilſt being confin'd to *ſpeculation* and *Books* alone, he deprives himſelf of that pleaſing variety which he contends for. Theſe great men were men of *Action*, and men of *Knowledge* too, and ſo may perſons of the *buſieſt employments*, were they as careful to improve their time and opportunities, as thoſe glorious *Heroes* were: Which puts *Ep. 62.*

me in mind of what I have heard ſolemnly reported; that 'tis an ordinary thing at *Amſterdam* to find the ſame *Merchant* who in the morning was the buſieſt man in the World at *Exchange-time*, to be reading *Plato* or *Xenophon* in *Greek*, or ſome other of the learnedſt Authors and Poets, *at home* in the afternoon. And there is no man (ſays my Lord *Bacon*) can be ſo ſtraitned, and oppreſs'd with *buſineſſe*, and an *active* courſe of life, but he may reſerve many *vacant* times of *leaſure* (if he be diligent to obſerve it, and how much he gives to *play*, inſignificant *diſcourſes*, and other *impertinences*) whilſt he expects the returns, and tides of *affairs*; and his own *Example* has ſufficiently illuſtrated what he writes, whoſe *Studies* and productions have been ſo obliging to the Learned World, as have deſervedly immortaliz'd his name to Poſterity. But

But he proceeds, and indeed ingenuously acknowledges that *men of Letters* are in *constraint*, when they speak before *great persons*, and in *Company*: And can you praise *solitude* for this virtue? Oh prodigious effect of *Learning*, That those who have studied all their lives time to *speak*, should then be mute, when they have most occasion to speak! *Loquere ut te videam* said the *Philosopher*; but he would have men dumb and invisible too: The truth is, 'tis the only reproch of men of *Letters*, that for want of liberal conversation some of them appear in the world like so many *fantosmes* in black, and by declining a seasonable exerting of themselves, and their handsome talents, which *Use* and *Conversation* would cultivate and infinitely adorn; they leave occasion for so many insipid and empty fopps to usurp their rights,

and dash them out of Countenance.

Francis the *first*, that great and incomparable Prince, (as *Sleidan* calls him) was never brought up to *Letters*, yet by the reading of good *Translations*, the delight he took to hear learned *Discourses*, and his inviting of *Scholars* to converse freely with him upon all subjects and occasions; he became not only very *Eloquent*, but singularly *knowing*: For this doubtless it was, that *Plutarch* compos'd that express Treatise amongst his Morals, *Philosophandum esse cum Principibus*, where he produces us several rich *Examples* of these profitable effects: And indeed (says one) a *Philosopher* ought not to be blam'd for being a *Courtier*, and that we now and then find them in the company of *great* and *opulent* Persons; nor imports it that you seldom see their *visits* re-

Hist.

return'd; since 'tis a mark *he* knows what he wants of accomplishments, and of their *ignorance*, who are so indifferent for the advantages they may derive from their Conversation. But I might proceed and shew you, not only what makes our learned *book-worms* come forth of their Cells with so ill a grace into *Company*, but present you likewise with some of the most specious *Fruits* of their so celebrated *Receſſes*; were it not better to receive what I would say from the lively *Character* which *Seneca* has long since given us of them: In earnest, marvellous is the pains which some of them take after an empty *criticiſme*, to have all the points of *Martial* and *Juvenal ad unguem*, the scraps of the ancient *Poets* to produce upon occasion: some are for *Roots*, *Genealogies*, and *Blazons*; can tell you who married who, what his

great *Grandfather* was, and the *Portion* that came by his *Aunt*: This was of old (says *Seneca*) the Epidemical disease, for men to crack their brains to discover how many Oars *Ulysses* Gally carried; whether it were first written *Ilias* or *Odyssea*; and a profound Student amongst the learned *Romans* would recount to you who was the first *Victor* at Sea; when *Elephants* came into use at Triumphs; and wonderful is the concern about *Caudex*, for the derivation of *Codices*, *Caudicarius*, *&c. Gellius* or *Agellius*, *Vergilius* or *Virgilius*, with the like trifles that make men *idly busie* indeed, not better: yet are these amongst the considerable effects and rare productions of *Recess*, *Solitude*, and *Books*, and some have grown old in the learning, and been greatly admired for it: But what says our Philosopher to it? *Cujus isti errores minuent? Cujus*

De brevitate Vitæ.

Cujus cupiditates prement, quem fortiorem, quem juſtiorem, quem liberaliorem facient? Who's the *better*, leſs *Covetous*, more *Valiant*, *Juſt*, or *Liberal* for them? I tell you *Fabianus* preferr'd *Ignorance* before this unprofitable *Science*; and certainly therefore uſeful and Publick *Employment* is infinitely ſuperior to it: If needs we will be *Learned* out of *Books* only, let it be in ſomething more uſeful; *Qui fructuoſa, non qui multa ſcit, ſapit*; for 'tis no *Paradox* to affirm, a man may be *learned* and know but *little*, and that the greateſt *Clerks*, are not alwaies the wiſeſt men. The Greek *Orator* gives us this deſcription of *uſefully* knowing men: Reckon not thoſe (ſays he) for Philoſophers, whom you find to be acute *Diſputants*, and that can conteſt about every *minute* ſcruple; but thoſe who diſcourſe pertinently of the moſt important *Affairs*: *Iſocrat.*

who

who do not entertain men about a *felicity*, to which they can never *arrive*; but ſuch as ſpeak modeſtly of *themſelves*, and neither want *Courage* nor *addreſs* on all *emergencies*; that are not in the leaſt diſcompoſed with the common *accidents* of life, but that ſtand *unſhaken* amidſt all *viciſſitudes*, and can with Moderation ſupport both Good and Adverſe Fortune; In ſum, thoſe who are fit for *action*, not diſcouraged, or meditating *retreats* upon every croſs adventure: to this purpoſe the *Orator*: But neither would I by this be thought to diſcountenance even this kind of *Erudition*, which more than any other is the effect of *Solitude*, and very great leiſure, not to call it *Pedantry*; much leſs *Bookiſh* and *Studious perſons*, who would prove the moſt dear to *Princes* and *Great men* of all other Converſations, had they ſuch generous encouragements, as might

might ſometimes invite them to leave their beloved *Receſſes*, as did thoſe great Philoſophers who we have brought on the Stage. But we beſtow more now a days in painting a *Scene*, and the expence of a ridiculous *farce*, than in rewarding of the *Poet*, or a good *Hiſtorian*, whoſe *Laurels* no longer thrive and are verdant, then they are irriguous and under ſhowrs of *Gold*, and the conſtellations of *Crowns*, for which they give immortality even to *Crowns* themſelves: For what would there remain of ſo many *Pyramids* and *Obeliſcs* of Marble, ſo many Amphitheaters, *Circs*, *Coloſſes*, and enormous *Pomps*, if Books and Book-men *ære perenniores*, did not preſerve them to poſterity? If under Heaven then there be any thing *Great*, and that approches *Eternity*, it is from their hands who have manag'd the Pen: 'Tis from their la-

labors (Ye *Great Ones*) that you ſeek to live, and are not forgotten as the duſt you lie mingled with: Never had we heard of *Achilles* but for poor *Homer*; never of the *Exploits* of *thouſands* more, but from the *Books* and *Writings* of *Learned* men, who have it in their *power*, to give more *luſtre* to their *Heros*, than their *Crowns*, and *Purple*; and can with one *daſh* of their *pen*, kill more *dead*, then a *Stab* with a *Stiletto*.

There is no man alive that more affects a *Country life* then my ſelf, no man it may be, who has more experienc'd the delicies of it: But even thoſe without *action* were intollerable: You will ſay it is not *publick*: If it contribute and tend to it, what wants it but the name and the ſound? For he does not mean by buſineſs to reſide only in *Cities* or *Courts*; ſince without that of the *Country*, there would neither be *Court* nor *City*:

But

But if he would have this life ſpent only in *Theory* and *Fancy*, *Extaſie* and *Abſtractions*, 'twere fitter for *Bedlam*, and a potion of *Helebor*, then for ſober men, whoſe lives and healths, wits and underſtanding were given them for *action*, and not to ſit with their arms a croſſe, and converſe with ſhadows, whilſt the fates of *Pythagoras*, *Archimedes* and *Pliny*, whoſe curioſity coſt them their lives, may well be ranked amongſt thoſe whom he is pleas'd to name the *nobly ſenſeleſſe*, as far indeed tranſported beyond *themſelves*, as they had tranſported themſelves beyond the world: But

It is after he has celebrated the *Pedant* for being inchanted at the ſtory of *Pompey*, that he again introduces the *Country Gentleman*, whoſe eaſie and inſignificant life is preferr'd before that of the happieſt *favourite*; and can be as well

pleas'd

pleas'd with a few bawling *Currs*, or what he calls an *happy chase*, as with the acquisition of the most useful *Office* in the *State*. But does he call this *solitude* and *recesse*? *Ep. 55.* 'Tis exceeding pretty what *Seneca* observes of *Servillus Vatia*, who, it seems, had long *retired* himself to the most pleasant part of the *Baiæ*: There it was (says he) that this *Gentleman* pass'd his time, and had never been *known* but from his famous *solitude*: No man eat, nor drank better: He had *rare fish-ponds* and *Parks* (I suppose he kept good *Hawks*, and excellent *Dogs*) in sum, he was thought the only *happy man*; for arrive what would, as to change in the *Commonwealth*, *Vatia* still enjoy'd himself; and *ô Vatia* (they us'd to say) *tu solus scis vivere*: For my part (adds my *Author*) I never pass'd by his *house*, but I cry'd *Vatia hîc itus est*; Here lies *Vatia*; esteem-

esteeming him as *dead* and *buried*, whom others thought the *only* man alive: But he proceeds; There are a number (says he) who seem to have *abandon'd* the *World*, that are as full of *businesse* in their *Villas*, and Rural retirements, as other men who live in *Towns* and *Cities*; and trouble themselves extreamly in their very *Solitude*: Though there be no body with them, yet are they never in Repose: Of these we must not say their *life* is *idle*, but an *idle* Occupation: Do you fancy him retir'd that goes a *madding* after Medals and Curiosities, and spends his time in raking a Tinkers Shop for a *rusty* piece of Copper? or that is dieting and breathing his Jockies for the next *Running-match*? or that consumes his time trifling amongst *Barbers*, razing and sprucing himself, Powdering, Combing, and summoning a Council upon

De brevitate vitæ, c. 11. 12.

upon every *Hair*; raging like an *Hector* at a ſlip of the Sciſſars, or a lock out of *curl*? and of which ſort of wretches there are ſome who had rather ſee the Commonwealth out of order, than one of their *hairs*: Call you theſe *Retir'd* and at *Reſt*, who are ſo eternally *inter pectinem ſpeculumque occupati?* or thoſe who are alwaies humming or whiſtling of a Tune as they go about? Theſe Perſons (ſays *Seneca*) are not in *Repoſe*, but *impertinently active*: If at any time they make a *Feaſt*, there's nothing more pretty than to obſerve but the grave conſultations about plaiting of the Nappery, ordering the Plate and Glaſſes, and ſetting out the Services: O how ſollicitous ſhall you have them, that the *Courſes* come up in time, that the Fowl be ſkilfully *carv'd*, and the *Sauces* exquiſitely made! and all this forſooth, that men may

may ſay; *Such a one knows how to treat*, lives handſomely and at his *Eaſe*, *&c.* when, God knows, all this while, they are of all *other* in the moſt miſerable anxiety: There were of theſe ſoft and retired *Gentlemen*, that had their *Officers* to mind them when 'twas time to go to *Supper*, and abandoned themſelves ſo prodigiouſly to their *eaſe*, that they hardly knew when they were *hungry*: I read of one of them, who when he was lifted out of his *Bath* and put on his *Cuſhion*, aſked his attendants, whether he *ſate* or *ſtood*, and was ſo buried in *ſloth*, that he could not tell it without *Witneſſes*: Such another we have in *Stobæus* that was wont to demand of his men, if he had *waſh'd*, and whether he had *din'd* or no? 'Twere endleſs to proceed with the like inſtances of *retired* Perſons, and who ſeem to be ſo full of *ſelf-enjoyment*, and

yet whoſe very pleaſures are of the loweſt and the ſordid'ſt actions of our life: What ſhall we then ſay of our lazy *Gameſters*, who ſit long at the *Cards*, the *Wine* and the *ſmoke*, without a *grain* of *Senſe* from *dinner* to *midnight*? becauſe they are all of them ſlothful diverſions, inactive, and oppos'd to *Publick Employment*; ſince thoſe who are qualified with *Buſineſs*, and have any thing to do in the world, cannot part with ſuch portions of their *time* to ſo little purpoſe: By all which we ſee, that *Eaſe* and *Solitude* preſents us with ſome pleaſures that are not altogether ſo fit for our recreation, and as little ſuitable to our reaſon and *ſtoical* indifferency; nor ſeldom leſs dangerous and ridiculous in their objects than the moſt *Publick Employment*: For I find that one of the chief

chief Prerogatives of our *happy-man* (and whom by a contradiction to his Argument, he thinks ill defin'd by being tearm'd a *little World*) is by the advantage of his recess to mould *Idëas* of a thousand *Species*, never yet in being; and to use his own *expression*, produce more Monsters than *Africa* it self, more Novelties than *America*; to fancy *Building*, *Navies*, *Courts*, *Cities*, and *Castles in the Air*.

On the other side, do we think that men of *Business* never vacate to admire the *Works* of *Nature*, because they possess so many *Works* of *Art*? I have sufficiently shew'd how competent *Philosophy* is with *Publick Employment*; and instanc'd in as *great* Persons as ever the World produc'd; and yet I said nothing of *Moses*, learn'd in all that *Ægypt* knew; nor of *Solomon*, Acts 7. 22.

to whom *God gave Wisdom and Understanding exceeding much*; that spake of *Trees* and *Plants*; of *Beasts*, *Fowls*, *Fishes*, and *Reptiles*; those fruitful subjects of *natural experience*: And as to that of *Astrology*, and those other parts of *Mathematics* which he mentions, we have deriv'd to us more *Science* from Princes, *Chaldean*, *Arabian*, and *Ægyptians*, than from all the *World* besides. The great *Cæsar* was so skilful, that with admirable success he reformed the *Year*, when to perfect that sublime knowledge, he was wont (even when his *Army* lay in the *Field*) to spend so much of his time in studious pernoctations.

1 Reg. 4. 29, 33.

Lucan. *----media inter prælia semper Stellarum, Cœlique plagis, superisque vacarit.*

Alphonsus the tenth King of *Spain* was

was *Author* of those *Tables* which adorn his memory to this day: And *Charles* the Second, Emperor of *Germany*, was both a profound *Astronomer* and great *Mathematician*; Arts which have been so conspicuous and lucky in *Princes*, and men of the most *Publick Employment*; as if those high and lofty Studies did indeed only appertain to the *highest*, and most *sublime* of men.

But if the unmeasurable pursuit of *Riches* have plung'd so many *great Ones* into *Vices*, and frequently become their ruine; we may find more *private* Persons, who neither *Built*, *Feasted*, nor *Gam'd*, as greedy and oppressive; defrauding even their own bellies, and living in *steeples*, squalid Cottages and sordid Corners to gratifie an unsatiable *avarice*; and that have no other testimony to prove they have liv'd long, besides their

Ease, their *avarice*, and the *number* of their *Tears*: None to appearance more *Wise* and *Religious* than these *Wretches*, whose *Apology* is commonly their declining of *power*, and *contempt* of worldly *vanities*: The sole difference which seems to be between them, is, that the great *Rich-man* disposes of his *Estate* in *building* some august *Fabrick* or *Publick Work*, which cultivates *Art*, and employs a world of poor men that earn their *bread*; and that the other unprofitably *hoards* it up: Besides, that *Covetousness* seldom goes unaccompanied with other secret and *exterminating* Vices. But the *wisest* of men has said so much, and so well concerning this *Evil under the Sun*, that I shall only need address you to his *Book* of *Vanities*: As for the *Recreative* part of *Solitude*, which he again resolves here into *Hunting*, *Hawking*, *Angling*, and

Eccles.

the

the like: Would any man think it in earneſt when he undertakes to oppoſe them to an *uſeful* and *active* life? But even as to theſe alſo, who is it more enjoy them than thoſe that can beſt *ſupport* them? whereas they are Pleaſures which for the moſt part *undo* private Perſons, and draw expences along with them, to the ruine of ſome no inconſiderable Families.

For the reſt which he mentions as *ſinful* and of ſo ill report, I cannot ſuppoſe that all *Great men* affect them, becauſe I know of many who *deteſt* them; nor that all *private Perſons* uſe them not, becauſe I know of *too many* which do.

The greateſt Perſons of *Employment* are frequently the *ſimpleſt* and *plaineſt* in their *Apparrel*, and enjoy that prerogative above the *meaner* ſort, that they make their *Eaſe* indeed their *Mode*, and can

adopt it into *Fashion* without any note of *singularity*: Herein therefore they are worthy of *imitation*; for I suppose he will not rank the *Gallants* of the *Anti-chambers* and *Hectors* of the *Town* amongst the *Garbati* and Men of *Fashion* in the sense of his *Essay*: For my part, I take no more notice of these *gay things*, than of so many *feathers* & painted *Kixes* that the giddy air tosses about; and therefore cannot so much as consider them in a *Paragraph*. The same may I affirm of *Food*, as of *Cloaths*: For though *great men* keep nobler *Tables* (or at least should do) yet no man constrains them to *intemperance*; and if they be persons of real *employment* indeed, they will procure as good an *appetite* to their *meat*, as those who *Thrash*, and do the most laborious exercise: And the affairs of many are so *methodical* and *regular*, that there is nothing more

more admirable then their excellent *Oeconomy*; beſides the honour of their *hoſpitality*, which I take to be an *Evangelical* and ſhining Virtue; not to prætermit the benefit which even a whole *Country* receives by *liberal* Tables; for ſo the *Grazier* and the *Farmer* are made able to pay their *Rents*, aſſiſt the *Publick* and ſupport their *Families*. Rom. 12. 13. 1 Tim. 3. 2. Tit. 1. 8. 1 Pet. 4. 9.

So that when he has done all, and run through all the *topics* of his promiſing *Frontiſpiece*; turn'd it to all *ſides* and *lights*, he is at laſt, I find, oblig'd to acknowledge, that *Publick Employment* and an *active life* is at leaſt *neceſſary*, nay, *preferrable* even in his own eſtimation of it. For, if (as he ſays) it be the object of our *duty*, it is undoubtedly to be preferr'd before our *choice*; ſince the depravedneſs of our *Nature*, tenders *that* (for the moſt part) amiſs. We ſeldom elect the beſt. He

He would have men in *Employment*, only he would have them drawn to it (like *Bears* to the ſtake) or never to ſerve their *Country*, till it were *ſinking*; as if a *States-man* or a *Pilot* could be made on an *inſtant*, and emerge a *Politician*, a *Secretary* of *State* or a *Souldier* like *Cincinnatus* from the *Plough*: But no man certainly is made an *artificer* ſo ſoon: *Nemo repentè* ſays the *Proverb*; and I ſuppoſe there is requir'd as much *dexterity*, at leaſt, to the making of a *States-man*, as to the making of a *Shooe*, and yet no man ſets up that *myſtery* without a an *Apprentiſhip*: The truth is, and I confeſs, this *petulant* and haſty pretending of men to *places* of *Charge* in the *Commonwealth*, without a natural aptitude, a prævious and ſolid *diſpoſition* to buſineſs is the *bane* of *States*; Men ſhould not *immoderately* preſs into *employment*;

ment; 'tis a *sacred* thing, and concerns the *well-being* of so great a body, as nothing can be more *prejudicial* to it than the ignorant experiments of State *Emperics*, and raw *Counsellors*; though I do not deny that some *young persons* are of early hopes, and have in all *Ages* been admitted to no mean degrees of access; *Augustus*, *Tyberius* and *Nero* enter'd very young into *affairs*, and *Pompey* we know *Triumph'd* betimes: Let men be early *Great* on *Gods* name, if men be early *fit* for it; they shall have my vote, and 'twas wittily said of one of the *Scipios* (who was another young *Gentleman* of early maturity) *se sat annorum habiturum, si P.Ro. volnerit*, that he should soon be *old enough*, if the *people* pleas'd: and accordingly the *people* thought fit to send him *General* into *Spain*, which he reduc'd into a *Roman Province* by his valour and discretion,

tion, when ſo many older men refus'd the *charge* for the difficulty of the *enterpriſe*, and the *miſcarriage* of their predeceſſors: *Great men* therefore ſhould not like overgrown *Trees*, too much ſhade the *ſubnaſcent* plants, and young Imps, who would grow modeſtly under their *influence*; but receive, protect and encourage them by inductive *opportunities* & favourable entrances to inform and produce their good parts, preſerving the more *arduous* difficulties to the *Aged* and more *Experienc'd*. This noble and worthy *Comity* of *Great men* in place, *Plutarch* has much commended in that excellent diſcourſe of his, *An ſeni gerenda ſit Repub.* But as I ſaid, it became not every one to *aſpire*; ſo I cannot but pronounce it *glorious* to thoſe, who are accompliſh'd for it, and can be *uſeful* to their *generation* in the moſt important affairs, and aleviation

of

of the common burthen: But if all *Wiſe perſons* who have qualified *Genius*'s, cannot attain to be (as it were) *Intelligences* in theſe ſublimer *Orbs* of publick adminiſtration; let them gratifie themſelves yet with *this*, that (as the *Philoſopher* ſays) *every virtuous man is a Magiſtrate*; and that *Seneca*, *Zeno*, *Chryſippus* and infinite others, have done as much for the *publick* by their *Writings* and *Converſation* only, as the greateſt *Politicians* of their times; and withal conſider, how difficult a *Province* he aſſumes, who does at all engage himſelf in *publick buſineſs*; ſince if he govern *ill*, he ſhall diſpleaſe *God*, if *well*, the *people*: At leaſt call to mind that prudent anſwer of *Antiſthenes*, who being demanded *quomodo ad Rempub. accedendum*? how he ſhould addreſs himſelf to *Publick Affairs*; replyed, as to the *Fire*; neither too neer for fear of *ſcorhcing*,

ſcorching, nor yet too *far* off, leſt he be *ſtarv'd* with *cold:* And I confeſs the *ſuffrage* is ſo *Axiomatical* with me, that I know no *mediocrity* I would ſooner recommend to a perſon whom I lov'd; whileſt as to an abſolute and final *retreat*, though it appear indeed *great* in *ſtory*, provided the *reſignation* be not of compulſion, I ſhould in few caſes approve the action; 'tis (as *Seneca* has it) *Ex vivorum numero exire antequam morieris*, to die even before death, and as afterward he adds, *ultimum malorum:* *Counſel* is with the *gray-head*; & for men whom Experience in *publick* Affairs has *ripn'd* and *conſummated*, to withdraw aſide, præſages ill: With reverence be it ſpoken; *No man putting his hand to that Plow, and looking back is fit for* ſo high a Service.

Job.12. 12.

Luk.9.62.

I know whoſe *advice* it is; That ſince *Governors* of *States*, and men

men of *Action*, *Favourites*, and *Prime Ministers* cannot always secure themselves of *Envy* and *Competition*, they should so order *Circumstances*, as sometimes to hold the *People* in a kind of *appetite* for them; by letting them a little *feel* the want of their *influence* and addresses, to solve and dispatch the weighty and knotty affairs of *State*. For thus did the *African Scipio* retire into the Country to alay his emulous *delators*, and some others have more voluntarily *receded*; but frequently without success: For as *Envy never makes Holy-day*; so, nor does *distance* of place protect men from her malignity; and therefore *Seneca*, does some where describe with what *flying colours* Men of *business* (even in the greatest infelicities of times, and when it may be there is a kind of necessity of more caution) should manage their

Plutarch prac. de Rep. regend.

De Tranq. c. 3.

retreat

retreat from *action*. But in the mean time let those who desire to take their turns, attend, in the name of *God*, till it fairly invites them; I am not for this præposterous *rotation* suggested in our *Essay*; 'twas born to *Oceana*, and I hope shall never manage *scepter*, save in her *Romantick Commonwealth*; since, should great men foresee their *Employments* were sure to *determine* in so short a space; the temptation to *rapine*, and *injustice* (which he there instances in) would prove infinitely more prejudicial: Frequent *changes* of *Officers*, are but like so many thirsty *spunges*, which affect only to be *fill'd*, and invite to be *squeez'd*; and therefore 'twas wittily insinuated by the *Apologue*, That the *Fox* would not suffer the *Hedge-hog* to chase away the *Flies*, and *Ticks* that sucked him, lest when those were *replete*, more *hungry* ones should

should succeed in their places. But the rest is clos'd with a florid *Apology* for *Ease* (not to give it a less tender *adjunct*) in the specious pretences of *Contemplation* and *Philosophy*, oppos'd to those little indifferent *circumstances*, which the *vainer* people, who yet converse with the world without any considerable design, are obnoxious to; whilst there's no notice taken of the *vanity* of some mens *Contemplations*, the dangers and temptation of *Solitude*, which has no other occupation superior to that of *Animals*, but that it *thinks* more, and *acts* less, and cannot in his estimate be *wise* or *happy* without being *morose* and *uncivil*: Doubtless *Action* is the *enamel* of *virtue*; and if any instance produc'd in that large *Paragraph* merit the consideration, it is when it exerts it self in something profitable to others; since those who

have deriv'd *knowledge* the most nicely, according to the *Philosophy* he so amply *pleads* for, to *degrade* man of his most *political* capacity, (ranking him beneath *Bees*, *Ants*, and *Pigeons*, who affect not company more *passionately* than *man*;) allow him *Society* as one of the main *ingredients* of his *definition*: and 'tis plain *immanity* says *Cicero* to flie the *congress* and the *conversation* of others, when even *Timon* was not able to endure himself *alone*; no, though man had all that Nature could afford him to render him happy, *Society* only deny'd him; *quis tam esset ferreus*? who could have the heart to support it? *Solitude* alone would imbitter the *fruits* of all his *satisfactions*: And verily *Solitude* is repugnant to *Nature*; and whilst we abandon the *Society* of others, we many times converse with the *worst* of men, *our selves*. But neither is the

1 *Eth. c. 2.*

life

life and employment of our *Sociable* Creature taken up (as has sufficiently been shew'd) in those empty *impertinencies* he reckons; nor as a *Christian* in *Idëas* only, but in *useful* practice; and *Wisdom* is the result of *experience*; *experience* of repeated *acts*.

Let us therefore rather *celebrate* Publick *Employment* and an *Active Life*, which renders us so neerly ally'd to *Virtue*, *defines* and maintains our *Being*, *supports Societys*, *preserves Kingdoms* in peace, *protects* them in *War*; has *discover'd new Worlds*, *planted* the *Gospel*, *encreases Knowledge*, *cultivates Arts*, *relieves* the *afflicted*; and in sum, without which, the whole *Universe* it self had been still but a *rude* and *indigested Cäos*: Or if (to vie *Landskips* with our *Celador*) you had rather see it represented in *Picture*: Behold *here* a *Sovereign* sitting in his august Assembly of *Parliament* enacting

wholesome *Laws*: next him my *Lord Chancellor* and the rest of the reverend *Judges* and *Magistrates* dispensing them for the *good* of the *People*: Figure to your self a *Secretary* of *State*, making his *dispatches* and receiving *intelligence*; a *Statesman* countermining some pernicious *Plot* against the *Common-wealth*: Here a *General* bravely *Embattailing* his *Forces* and vanquishing an *Enemy*: There a *Colony* planting an *Island*, and a barbarous and *solitary Nation* reduc'd to *Civility*; *Cities*, *Houses*, *Forts*, *Ships building* for *Society*, *shelter*, *defence*, and *Commerce*. In another *Table*, the *poor relieved* and set at *work*, the *naked clad*, the *oppress'd deliver'd*, the *Malefactor punish'd*, the *Labourer busied*, and the whole *World employed* for the *benefit* of *Mankind*: In a word, behold him in the neerest resemblance to his *Almighty maker*, al-

always in *action*, and always *doing good*.

On the *reverse* now, represent to your self, the *goodliest* piece of the *Creation*, sitting on a Cushion *picking* his *teeth*; His *Country-Gentleman* taking *Tobacco*, and *sleeping* after a *gorgeous meal*: There *walks* a *Contemplator* like a *Ghost* in a *Church-yard*, or sits *poring* on a *book* whiles his *family starves*: Here lies a *Gallant* at the *foot* of his *pretty female*, *sighing* and looking *babies* in her *eyes*, whilst *she* is *reading* the last new *Romance* and *laughs* at his folly: On yonder *rock* an *Anchorite* at his *beads*: *There* one *picking daisies*, another *playing* at *push-pin*, and abroad the *young Potcher* with his *dog* and *kite* breaking his neighbours *hedges*, or *trampling* o're his *corn* for a *Bird* not worth *six-pence*: *This*, sitts *lowsing* himself in the *Sun*, that, *quivering* in the *cold*: *Here* one

drinks poyson, another *hangs himself*; for *all* these, and a *thousand* more seem to prefer *solitude* and an *inactive life* as the most *happy* and *eligible* state of it: And thus have you *Land-skip* for your *Land-skip*.

The *result* of all is, *Solitude* produces *ignorance*, renders us *barbarous*, feeds *revenge*, disposes to *envy*, creates *Witches*, dispeoples the *World*, renders it a *desart*, and would soon *dissolve* it: And if after *all this* yet, he admit not an *Active life* to be by infinite degrees more *noble*; let the *Seraphic Love.* *Gentleman* whose first *Contemplative* piece he produces to establish his Discourse, *confute* him by his *Example*; since I am confident, there lives not a *Person* in the *World*, whose *moments* are more *employ'd* then Mr *Boyles*, and that more confirms his *contemplations* by his *actions* and *experience*:

rience; And if it be objected, that his employments are not *publick*, I can assure him, there is nothing more *publick*, than the *good* he's always *doing*.

How happy in the mean time were it for this ingenious *Adventure*, could it produce us *more* such *examples*; were they but such as *himself*; for I cannot imagine, but that *he* who *Writes* so well, must *Act* well; and that he who declames against *Publick Employment* in *Essay*, would refuse to *Essay* a *Publick Employment* that were worthy him. These *Notices* are not the result of *inactive contemplation* only, but of a *publick*, *refin'd* and *generous spirit*: Or if in truth I be mistaken, I wish him store of *Proselytes*, and that we had more such *solitary Gentlemen* that could render an account of their *Retirements*, and whilst they argue against *Conversation* (which

(which is the *laſt* of the *Appanages* he diſputes againſt) prove the ſweeteſt *Converſation* in the World.

FINIS.

XUM

Imprimatur,

Dec. 13 1666. *Roger L'eſtrange.*

PUBLICK EMPLOYMENT
AND AN
ACTIVE LIFE
WITH ALL ITS
APPANAGES,
Such as Fame, Command, Riches, Converſation, &c.
PREFER'D TO
SOLITUDE.

By J. E. Eſq; S. R. S.

Ariſt. 1. Polit.
Ἄνθρωπος ζῶον πολιτικόν.
Sen. Ep. XXII.
Excute iſtos qui, quæ cupiere, deplorant, & de communi rerum loquuntur fuga, quibus carere non poſſunt: videbis voluntariam eſſe illis in eo moram, quod æque ferre & miſere loquuntur.

LONDON,
Printed by *J. M.* for *H. Herringman* at the Sign of the *Blew Anchor* in the Lower Walk of the *New Exchange*. 1667.

PUBLICK EMPLOYMENT

AND AN

ACTIVE LIFE

WITH ALL ITS

APPANAGES,

Such as Rank, Command, Riches,
Conversation, &c.

PREFERR'D TO

SOLITUDE.

By J. E. [illegible] S. R. S.

To the Honourable Sir *Richard Browne* K^t *and* B^t, *late* Resident *at the* Court *of* France *for their* Majesties *of* Great Britain CHARLES *the* I *and* II^d, Gentleman *of the* Privy-Chamber, *and one of the* Clerks *of His* Majesties *most Honourable* Privy-Council, *my most honor'd* Father-in-Law.

SIR,

I Am bold to present this liberal *Discourse* with the greater *Confidence* to *you*; because *you* alone being witness with how little application I have been able

to frame it, (importun'd as I was by several *Avocations*) it may with the better grace presume upon your indulgence: There is this only which I have infinite cause to regret; that the tenuity of the *Oblation*, bears so little proportion to the *duty*, and the *service* which I owe you: But, though I might haply have oppress'd you with a *larger* Volume, I could not with a more *illustrious* and becoming *Argument*; nor indeed, made choice of a fitter *Arbiter* then your self to *determine* between us, who have pass'd so much of your time in the *Publick* service of your *Prince* and *Country*, and

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in a *period* when a leſs *ſteady* Virtue muſt have ſuccumb'd under your *temptations*. With what *fidelity* and *ſucceſs* you diſcharg'd that *Miniſtry*, and how *honourably* you ſupported the *change* during the *Nineteen years* ſpace of your honourable *Character* abroad, I leave *others* to report, and to the *great* and moſt *illuſtrious* Perſons of this *Nation*, whoſe *Loyalties* mingled their glorious *misfortunes* with *Yours*: I ſay nothing of your *hoſpitality*, and of the *Civility* of your *houſe*, which cannot be but *gratefully* recounted by as many as have made any ſtay at *Paris*, and that ſhall conſider

the *circumstances* of those *lessening* times: And your *modesty* since your *Royal Masters* most signal *Restauration*, has made it appear, that you serv'd him without *designe*, as esteeming your whole *Fortune* a *Sacrifice too cheap*, to preserve the *dignity* of a *Charge* in which his *Majesties Reputation* was concern'd. I might here mention the constant *Asylum* which the Persecuted *Clergy* found within your *walls* upon all occasions; because I have seen the *Instances*, and have *heard* them frequently *acknowledg'd* both to your *self*, and to your most excellent *Lady*; When your *Chappel* was

the

the *Church* of *England* in her most *glorious estate*; at least in the *account* of *Heaven*; *for she was then the most persecuted Church in the World*: But this is already *recorded* by better * *Pens*: Shall I descend to your other noble and more *personal* qualifications? That amidst your busie *Employments* for the concern of *States*, and the interest of *Kingdomes*, you still held correspondence with the

* *Sir*, The *Benediction* the *Doctor* gives to you and yours, in allusion to that which issued from the *Ark* to *Obed Edoms* house, I have a particular obligation to suffrage in, *&c.*——

The publick exercise of our *Liturgy*, is the *Antitype* we reflect upon, which, by *Gods* singular indulgence to *you*, hath, when chaced out of the *Temple*, took refuge in your *House*; so that we have been forced many times to *argue* from your *Oratory* for a *visibility* of our *Church*; Your easie admission of me to *officiate* in it for some moneths, and your endeavours to have such an establishment made for me, as whereby in the most difficult of times, I might have had a comfortable *subsistence*, and a safe *Protection* under your sacred roof, beside the other graces and civilities I had from

you, exact this open retribution of my thanks, &c. ——to you, whose name and memory must be ever venerable to the English Clergy, as your Person hath been most obliging to many of us, &c. ——

Rich. Watson in his Epist. Dedicat. before Dr Rogers Treatise of the Antient liberty of the Britannick Church, and exemption thereof from the Roman Patriarchate, &c. Printed Lond. 1661.

the *Muses*, and *conversation* w^th *letters*; so as what others know but at a great *distance*, and by *reflection* only; *You* derive from the *Fountaines* themselves, and have beheld what has pass'd in the World from the very *summit* of *Olympus*: Thus *Xenophon*, *Thycidides*, *Polybius*; *Cæsar* and *Tacitus* conceal nothing from you, who are a *Critic* both in the *Greek* and the *Latine* Tongues, as well as in all the *modern* Languages: To these I might add the *sweetness* and

comity

comity of your *disposition*, the temper of your *Customes*, the *sedateneſſe* of your *Mind*, your infinite *contempt* of *Vanity* and gilded appearances; and in short, all those *Perfections* which are the result of a consummate *Experience*, a prudent and just *estimation* of the *Vicissitude* of *things*: But I am first to beg Pardon for this *attempt* on your *Modesty*, or rather indeed for this *imperfect* description of your *Virtues*: But Sir, I pretend not to oblige *you* by your *Character*, but the *Publick* by your *Example*; and if that have been the chief *design* of this little *Piece* to *declare* it to the *World*,

I at-

I attain my *Purpose*: You have *obliged* me with many signal *kindnesses*, with a continu'd *affection*, a profitable, and noble *Conversation*, and in a *word*, with *all* these in *One*, with an Excellent *Wife*, to make this just *Acknowledgement*, and to *subscribe* my self,

Says-Court.
Feb. 5. 166$\frac{2}{7}$.

SIR,

Your most *Obedient*,
Humble Servant, and
Son-in-Law,

J. EVELYN.

TO THE READER.

I *Have this* Request *to make, and this* Account *to give of the ensuing* Discourse; *That as it was but the* Effects *of a very few* hours, *a cursory* pen, *and almost but of a* sitting. *The* Reader *will be favourable in his* suffrage, *and not hastily* pronounce *against the* merits *of the* Cause: *I do not speak this to* Justifie *my* discretion, *that being Conscious of my* defects, *I would presume to* engage: *Let me be look't on but as the* Forelorn, *who though resign'd for* lost, *do service yet in the* day *of* Battel, *and lead on the rest: I dare assure the most* instructed *for* Fight, *that it will be no dishonour to be* o'rethrown *by such an* Hero; *who, if I discern rightly of his* spirit, *by that of his* style, *is too* generous *to insult over the* Vanquish'd; *and it will be no shame to resigne our Arms.*

I ingenuously acknowledge, that amongst so many Pens *as the* Writers *of this Age employ,*

employ, I find not many that are better cut. On the other side, it must be granted, that he has all the Topics and Discourses of almost all the Philosophers who ever writ; and that whilst he declames for Solitude, I am forc'd to tread the most unfrequented and solitary paths; and if for that reason I have not oblig'd my self to the exactest method, I have yet pursu'd my Antagonist, rightly parall'd and compar'd, who has himself laid down, and resum'd as pleas'd him; nor in these Profusive and Oratorious Contentions, is the liberty without good Example: But that which would best of all justifie me, and the seeming incoherencies of some parts of my Discourse, would be the noble Authors Piece it self, because of the Antithesis, and the forms of his Applications. But as I said, I do not pretend to Laurels and Palms, but to provoke some stronger Party to undertake our Agressor: The War is Innocent, and I would be glad this way of Velitation and short Discourses upon all Arguments, in which other Languages greatly out-do us, might exercise our reasons, and improve the English style, which yet wants the Culture of her more Southern Neighbours, and to be redeem'd from the Province, without wholly resigning it to the Pul-

pits

pits *and the* Theater, *to the neglect of those other* Advantages *which made the* Romans *as* famous *for their* Eloquence, *as for their* Armes, *and inabl'd them to subdue more with their* Tongues *then with their* Swords: *Let us consider it was but their* native *Language, which they familiarly us'd, and brought to that Perfection; and that there is nothing so* course *and* stubborn *but is* polished *by* Art.

This ingenious Stranger (*for some* Expressions *and some* Words, (*yet apt, and well inserted*) *perswade me he is so,* (*though a* subject *of his* Majesties) *will justifie what I aim at; And the felicity which we have of gracefully* adopting *so many* Languages *and* Idioms *into our own, frustrates all pretences of not infinitely improving it: This was once the* design *of the* Royal Society, *and as it was worthy their thoughts; so I hope they will resume it: I add not this, as presuming my self to have attain'd the most vulgar talent in this kind: My* business *has only been the* Vindication *of an oppress'd subject, and to do* honour *to* Employment: *In the mean time, 'twere pretty, if at last it should appear, that a* Publick Person *has all this while* contended *for* Solitude, *as it is certain, a* Private *has done for* Action:

But

But as I perswade my self, if it be so, he has power to Retreat from Business; I protest I have not the least inclination to it, though for want of a better, I have undertaken this.

The Gentleman *is pleas'd to call his* Book *but an* Essay; Mine *hardly* pretends *to so much; which makes me presume, he will not judge me* uncivil, *nor take any thing I have said in* ill *part, the nature of this* War *consider'd: But if he shall esteem it so* important, *and think fit to* Rejoyn; *I so far promise to assert his* Cause, *and the just* conceptions *I have of his rare abilities; that though I would willingly incite some better* Pen *to wait on him, that I may still enjoy the* diversion *and* benefit *of his* Discourses, *I will* for ever *be* silent *my self, and after* all *I have said here to the* Contrary, *Prefer* his *SOLITUDE.*

J. E.

Errata.

IN Epistle to the Reader read P*araff'd*, pag. 10 *Merchants*, 21 *impartial*, 46 *Antiquity*, 78 *μαθήτα γῦν*, 105 *renders*, 106 dele *a*.

Publick

Publick Employment,
AND
An Active Life
Preferr'd to
SOLITUDE.

IT was an ill *Omen* to the ſucceſs of his *Argument*, that *in ipſo limine*, the very Threſhold of his *Eſſay*, he ſhould think to eſtabliſh it upon ſo wide a miſtake, as what is deriv'd from the ſenſe of an impious *Poet*, and the ſentences of a few *Philoſophers*; inſinuating by the unconcern'd and inactive life of *Him* who gives life and activity to all Beings, that to reſemble *God* (wherein conſiſts our greateſt perfection) we ſhould ſit

ſtill, and do nothing. *Diſſolvitur autem religio, ſi credamus Epicuro illa dicenti*: Be this our *Faith*, ſays *Lactantius*, and farewell *Religion*: And if *Memmius* be perſwaded to gratifie his Eaſe, by being made believe that the ſupreme Arbiters of our actions would take little notice of them, it was no concluſion to the more illuminated *Chriſtian*, that to approch the tranquillity of the *Deity*, men ſhould purſue their Eaſe, or hide their Talents in a Napkin. *God* is always ſo full of *Employment*, that the moſt accurate Definers of him, ſtile him to be *Actus purus*, to denote his eternal and incomprehenſible activity, *Creating*, *Preſerving*, and *Governing*: alwaies doing Juſtice and giving Laws, rewarding the Vertuous, and defending the Innocent. For what *Cicero* affirms of the *Philoſophic* life, relates to their *Science*, not their *Solitude*; and

De ira Dei c. 8.

and so indeed the Conscience of our Duty, joined with our performance of it, renders us like our *Maker*, and therefore rightly inferr'd by *Plutarch*, that the lives of *Great Persons* should resemble that of the *Gods*, who delight in such actions as proceed from beneficence, and doing good to others; since the contemplation of it alone was superior to all other satisfactions: But what if the same *Cicero* tell us in another place, that those who do nothing considerable in this world, are to be reputed but as so many dead men in it? *Mihi enim qui nihil agit, esse omnino non videtur*, says he; and what is yet more remarkable, as 'tis oppos'd to what he seems to press from the lazy Deity of *Epicurus:* Certainly, *God* that would not permit the *World* it self to remain in *Idëa* only, but publish'd and brought it forth to light by the very noblest *C. 2. de Nat. Deor.*

of all his actions (for such was its educing out of nothing,) and that
Gen. 2. 2. of *seven* whole days and nights, reposed but *one* himself; and has been ever since preserving and governing what he made; shews us us by *this*, and by the continual motions of the *Stars*, and revolutions of the heavenly Bodies, that to resemble him (which is the sum of felicity) we should alwaies be in *action*, and that there is nothing more agreeable to his nature. If we have recourse to the mystick *Theology* of the *Antients*, we shall find *there* also, that even *Minerva* could not conceive without the operations of *Vulcan*, which signifies labour and the active life, no more than *Jupiter* himself; and that *Hercules* was not admitted into the *Cœlestial Courts*, 'till he had first produc'd the *Trophies* of his heroic atchievements: To this all the *Mythology* of the

Hea-

Heathens refer; and therefore doubtleſs, if *Beatitude* be our *ſummum bonum* (as all conſent it to be) 'twas well ſaid of the *Philoſopher*, εὐδαιμονία πρᾶξις τις, that *Beatitude* was *Action*, and that *Action* by way of *tranſcendency*, was proper only to Man. *Ariſt. 7. de Repub. c. 3 Ethic. l. 1. c. 12.*

But to purſue the *method* of our ingenious *Author*, whileſt he is thus eloquently declaming againſt *Publick Employment*, *Fame*, *Command*, *Riches*, *Pleaſure*, *Converſation* and all the topics of his *Frontiſpiece*, and would perſwade us wholly to retire from the active World; why is he at all concern'd with the empty breath of *Fame*, and ſo very fond of it, that without remembring the known ſaying, *Nemo eodem tempore aſſequi poteſt magnam famam, & magnam quietem*, would have men celebrated for doing nothing? Verily there is more of *Ambition* and

empty glory in ſome *Solitudes*, and affected *Retreats*, than in the moſt expos'd and conſpicuous actions whatſoever: *Ambition* is not only in publick places, and pompous circumſtances; but at *home*, and in the interior life: *Heremits* themſelves are not recluſe enough to ſeclude that ſubtile ſpirit, Vanity:

Sen. Ep. 78 *Gloriari otio iners ambitio eſt*, 'Tis a moſt idle ambition to vaunt of idleneſs, and but a meer boaſt, to lie concealed too apparently; ſince it does but proclaim a deſire of being obſerved: wouldſt thou be indeed *Retir'd*, ſays the *Philoſopher*, let no man know it: *Ambition* is never buried; repreſs'd it may be, not extinguiſh'd.

Neocles brother to *Epicurus*, as *Suidas* tells us, was the Father of that wary expreſſion, *Latenter eſſe vivendum*, whence *Balzac* aſſumed it: What ſays *Plutarch*? Even he that ſaid it, ſaid it that he might be known:

known: I will not add how ſeverely he purſues it (becauſe our *Author* may be concern'd, that a ſecond *Impreſſion* has (I'm told) tranſmitted us his name) but if it be the property of thoſe who are exceſſively ambitious themſelves to redargue the glory and dignity of their Corrivals, that they alone may poſſeſs it; the reſemblance was not inept, which compar'd thoſe decriers of *Publick Employment* to the Slaves in Gallies, whoſe faces are averſe from the place to which they tend, and advance forward, whileſt they ſeem to go backwards. That which renders *Publick Employment* culpable, is, that many affect Greatneſs, few Vertue, for which honours are alone deſirable; be good and you cannot be too popular, community makes it better; for permit me to affirm, that there is an honourable and noble ambition, and *Plut.*

nothing I think which more diſtinguiſhes man from brutes, their low and uſeleſs appetites; whileſt this μικροψυχία, this deſpiſing of glory is the mother of *ſloth*, and of all unworthy actions: Well therefore did the Philoſopher aſſign its contrary, *Magnanimity*, and even ſome ſort of *Ambition* too, a kind of rank amongſt the Virtues: and we know *Contemptu famæ, contemni virtutes*, and that even life it ſelf (if the circumſtances be handſome) will be parted withall to preſerve it.

μεγαλοψυχία, *Eth. ad End.* c. 5.

But let us ſuppoſe the motives why men purſue *greatneſs*, to be ſome of the particulars here enumerated: may we not as well affirm *Celador* flies it for the appendant burthen, and becauſe 'tis expenſive, out of cloſeneſs and avarice, humour, or want of ability? ſome grow ſullen and peeviſh that they be not advanc'd; others are naturally

naturally Hypocondriacs and Saturnine, tempers of the baſeſt aloy: But when opulent & great perſons (ſays he) undertake Publick Charges, the very *rabble* have ſo much of prudence as to condemn them for mad: when *Philoſophers*, they ſerve their *Country*, not their *inclinations*, *&c.* None indeed but the *rabble* make that judgment; for being commonly mad, they think all others like themſelves; and when *Philoſophers* pretend it, it ſeems by him they ceaſe to be *Philoſophers*, and then 'tis no matter what they ſay. The truth is, men then begin to praiſe *Retirement*, when either no longer vigorous and capable to act, that their ſpirits and bodies fail; through age, infirmity, and decay of ſenſes; or when they cannot otherwiſe attain to what they aſpire; which ſufficiently juſtifies the preference of *Employment*; ſince to be thus happy,

happy, they muſt firſt begin to dote. Nor does the *Merchant* traffick ſo dearly for *Solitude*, but for his *Eaſe*, and the difference is wide between them: If to be owner of a ſtately *houſe*, to be bravely *furniſh'd*, to have a fair *Lady*, a rich *Coach*, and noble *Retinue*; if to eat good *meat*, drink the moſt *generous Wine*, and make more noiſe amidſt his jolly friends, than ever he did either at *Sea*, or the *Camp*, be a *Merchant* or a *Souldiers* Solitude; who would not deſire the pretty Retreat which he deſcribes? For this (I take it) 'tis that both *Merchants* plow the Seas, that *Lawyers* break their brains, and *Souldiers* fight battels: in ſum, to live at eaſe, and ſplendidly; who before, and whileſt employ'd, were the Pillars and Ornaments of their Country. When *Cæſar* is brought for an inſtance, *aliquando licebit mihi vivere*,

vivere, were it poſſible to wreſt it to the ſence of this argument; it ought yet ſo far to diſſwade us from the purſuit of his *example*, as 'tis perfectly oppoſite to an *Evangelical*, as well as *moral* poſition: *No man* (ſaith S. *Paul*) *lives to himſelf*: *No man*, ſays *Cicero*, *is born for himſelf*: Certainly the great *Auguſtus* had learn'd that leſſon too well to affect *repoſe* for *himſelf* only; or with an intention to relax the excellent Government which rendred that *age* of his ſo happy above others: He knew *Juſtice* and *Fortitude* were *active* Vertues, and that *Princes* are *Shepherds*, whoſe function 'tis not to play all day on the *Pipe*, and make love to *Amarillis*; but to attend the good of their flock: Nor indeed ſhould they trifle their hours in giving audience to *Bouffoons*, or ſport with *Apes*: Would it become an *Emperor*, who ſhould march before *Legions*, Rom. 14. 7

Legions, and give Laws to *Kingdoms*, to play with *Cockle-ſhells*, or be ſtabbing *Flys*, when *Ambaſſadors* are attending him, as *Domitian* did? For what can this *mihi vivere* leſs ſignifie in a *Prince*, whoſe greateſt glory proceeds from *actions*, profitable and publick, and to live for others, ſuch as renown'd the memory of this gallant *Hero*? whileſt the reſt abandoning themſelves to eaſe, effeminacy, and phantaſtick pleaſures (like *Tiberius* in his *Capriæ*) became the pity of their age, and the ſubjects of *Tragedy* and *Satyr*: *Cæſar* then breath'd after *Retirement* for *relaxation* only, and that he might revert to his charge with the more courage and vigour: Thus *Scipio* and *Lelius* went apart, thus *Cicero* and *Varro*, and not to ſing *Verſes* to the Foreſts and Rocks, and dialogize with *Echoes*, the entertainments of *Solitude*.

Nei-

Neither does he leſs erre in preferring it to publick buſineſs in reſpect of *dignity*; ſeeing that which takes care for the *being* of ſo many *Societies*, is infinitely more honourable than what has only regard to it *ſelf*; and if his *Logic* hold, *quod effecit tale, eſt magis tale*, thoſe are moſt to be reputed happy, who render others ſo; ſince *God* and *Nature* come under the conſideration: Could his *happy man* remain in that deſirable eſtate, without the active lives of others to protect him from rapine, feed and ſupply him with Bread, Cloaths, and decent neceſſaries? For 'tis a grand miſtake to conceive, that none are employ'd, but ſuch as are all day on horſe-back, fighting Battels, or ſitting in Tribunals: What think you of *Plow-men* and *Artificers*? nay the labours of the *brain* that excogitates new *Arts*, and produce ſo many uſeful things for humane

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Society, oppoſed to our *Gentleman-hawker* and *Hunter*, who riſes ſo early and takes ſo much pains to ſo little purpoſe? A good *Architect* may without great motion operate more than all the inferior *Workmen*, who toil in the *Quarries* and dip their hands in *mortar*; and when the *Hiſtorian* had ſum'd up a world of gallant perſons who fought bravely for their *Country*, he did not eſteem thoſe to be leſs employed *who ſerv'd it by their Counſel*: The *Common-wealth* is an aſſembly regulated by active *Laws*, maintain'd by *Commerce*, diſciplin'd by *Vertue*, cultivated by *Arts*, which would fall to univerſal confuſion and ſolitude indeed, without continual care and publick intendency; and he that governs as he ought, is *Maſter* of a good *Trade* in the beſt of *Poets* ſenſe as well as mine:

εἰ τὶς διὰ γνώμης ὤνησέ τινας, εἴτε δι' ὅπλων. *Ælian.*

Strive

Strive thou brave Roman *how to govern well,*
Be these the Arts, in which thou dost excell;
Subjects to spare, and the bold Rebels quell.

Æn. 6. *Tu regere imperio populos——*

For when *Epicurus* (who chose the private life above all) discourses of *Publick Ministers*, he is forc'd to acknowledge that to be at *Helme*, is better than lying along in the *Ship*; not as 'tis indeed more honourable and conspicuous alone, but because 'tis more noble *beneficium dare, quam accipere*; and the sentence is of *God* as well as *Man*: For so the *Apostle*, it is *more blessed to give than to receive*: But 'tis not for nothing, *that* Patron of the *Idle*, does now and then so much celebrate *action*, and Publick *Employment*: since unless *salva sit Respublica*, the Commonwealth be secure,

Act. 20. 35.